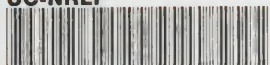



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Middle English Translations
of

De Imitatione Christi

edited by
John K. Ingram

EARLY ENGLISH TEXT SOCIETY

Extra Series, 63

1893

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THE EARLIEST ENGLISH TRANSLATION OF THE

FIRST THREE BOOKS OF THE

De Imitatione Christi,

NOW FIRST PRINTED FROM A MS. IN THE LIBRARY OF
TRINITY COLLEGE, DUBLIN,

WITH VARIOUS READINGS FROM A MS. IN THE
UNIVERSITY LIBRARY, CAMBRIDGE.

ALSO

The earliest printed Translation of the whole Work

FROM A COPY IN THE BRITISH MUSEUM

(BOOKS I—III BY WILLIAM ATKYNSON, D.D.,
BOOK IV BY THE LADY MARGARET, MOTHER OF K. HENRY VII,
AND COUNTESS OF RICHMOND AND DERBY).

EDITED,

WITH PREFACE, NOTES, AND GLOSSARY,

BY

JOHN K. INGRAM, LL.D.,

SENIOR FELLOW OF TRINITY COLLEGE, DUBLIN, AND PRESIDENT
OF THE ROYAL IRISH ACADEMY.

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PREFACE.

THE present volume contains three translations of portions of the treatise *De Imitatione Christi*. The first, which will be generally referred to as the Old Version, by an unknown author, has never before been printed. The second is the work of Dr. William Atkynson¹; it was executed at the desire of Margaret, Countess of Richmond and Derby, the mother of King Henry the Seventh. Both these translations contain only the first three Books of the *Imitation*. The remaining version here given is of Book IV. ('De Sacramento,' or 'Devota Exhortatio ad sacram Communionem'), which is third in order in the autograph of 1441; it was made by Margaret herself from the French, and was printed, along with Atkynson's version of the three preceding Books, by Wynkyn de Worde in 1504.

I proceed to give some account of these several translations, and

I. OF THE OLDEST ENGLISH VERSION.

Soon after I became Librarian of Trinity College, Dublin, my attention was specially attracted by one of the MSS. committed to my care. I perceived without difficulty that it was an early English translation of the *De Imitatione Christi*. This did not seem to have been observed before, at least in recent times. Through ignorance or

¹ The following particulars respecting Atkynson are taken from the Dictionary of National Biography. He was 'a native of the diocese of York, was M.A. and Fellow of Pembroke Hall, Cambridge, in 1477, B.D. in 1485, and D.D. in 1498. He became a prebendary of Southwell in 1501, canon of Lincoln 7 March, 1503-4, and canon of Windsor 25 Feb. 1506-7. He died 8 Aug. 1509, and was buried in St. George's Chapel, Windsor.' The author of the article in the Dictionary has fallen into error in saying that Atkynson's translation of the first three Books of the *Imitation* was made 'from the French.'

carelessness the book had been lettered *Musica Celi* on the cover. Any one accustomed to ancient writing, examining the first page of the MS., could not fail to see that this was a mistake for *Musica Ecclesiastica*. By this name the Imitation is designated in some copies of the original; but the comparative rarity of the title may have misled persons who looked into the Dublin volume with regard to its identity. The name of Thomas à Kempis is written on the title-page, as we shall see, in a hand of the seventeenth century. But those who noticed this probably received the impression that what they had before them was a version of one or more of the other treatises of that author. This seems to have been thought by Mr. Monck Mason, who, in his Catalogue of the Dublin MSS., after giving the title ‘*Musica Ecclesiastica*, written by Thomas à Kempis,’ and the names of the three Parts, adds—‘The following authority for this being the work of the above-named writer occurs in the margin. “I do hear that this booke was made by one Thomas a Kempist; and lett a man look in any chapter of the said booke, and he shall find something suteable to his condicion”; the date of the hand-writing of this and other notes which are scribbled in the margin of the book, is probably about the year 1600.’¹ Mason could scarcely suppose that such a note was any ‘authority’ towards deciding the vexed question of the authorship of the *Imitation*, although, in the case of a different work, he might fairly regard it as evidence that it was attributed to the same author to whom the *Imitation* had been generally ascribed.

The volume is numbered F. 5. 8 in the collection of MSS. of Trinity College. It contains 121 leaves (242 pages) of 8 inches in length by 5 in breadth; there are sometimes 24, sometimes 25, lines in a page. The leaves are of parchment. The MS. is written in a bold and legible hand, and the writing has only in a few places, and there but slightly, suffered from friction or soilure. The lines are ruled in red. The headings of the chapters are also in red. The initial letters of the chapters are coloured alternately blue and red. There are catch-words after every 8th leaf.

¹ We shall see that some of the notes so scribbled are of much later date. I doubt whether any of them is so early as 1600.

The translation gives, as I have said above, only the first three Parts of the *Imitation*, as they are numbered in the ordinary editions, corresponding to Books I. II. and IV. of the autograph of 1441. The book is perfect, with the exception of two places—a leaf has been cut out between 69 and 70, which contained portions of Chapters xix. and xx. of the Third Part; and half of leaf 72, which contained portions of Chapters xxii. and xxiii. of the same Part. The quite recent numeration of the pages, pencilled in the MS., is slightly incorrect; the number 72 is repeated, and the succeeding numbers have therefore all to be increased by *one*.

There are, as was mentioned in the sentences quoted above from Monck Mason's Catalogue, numerous manuscript notes written or 'scribbled' on the margins of the pages. On the first page is the note to which I shall refer hereafter—'For M^r. Hen. Dodwell at M^r. Tookes in St. Pauls Churchyard Bookselle^r.'. On the same page is written in a small, neat hand of the 17th century, 'Tho. e Kempis natus 1380 obyt 25 Julij 1471. año æt : 92 :'¹ Some of the notes in different parts of the volume have been erased, but a good many are still legible. They are in general of no interest. There are sometimes scraps of quotation, as on page 227, 'Come unto mee all yee that are wery and heavy laden and I will give you rest. Lord remember mee when thou comst to thy kingdome.' I have already mentioned the note naming 'Thomas a Kempist,' which occurs on page 156. In general, however, it is proper names that are written on the margins. Thus we have 'In^o. Ramsay and Rob^t. Allam, merchantes in London' (p. 1); 'Charles Burdett' (p. 41); 'Byrne Cowarde Smith' (p. 41); 'Hammand Warde' (p. 129). The name which is most frequently found in these notes is Turney. 'Emor Turney' is written four times on p. 78. On p. 37 we have 'Will Turney his book God give him Grace.' On p. 72 'Barnard Turney . . . in the parish of . . . in the county of Bedford.' On p. 127 we have the dated entry, '1655 William Turney His book.' And on p. 204, 'William Turney of Seabrooke in the parish of

¹ In a corner of the same page the number 1415 is written, and at the head 'N. 1.' in a more recent hand, the latter doubtless representing the placing of the volume in some Library to which it once belonged.

Iveingho y^e county of Bucks his Booke. Witnes hearvnto, Emor Turney.' It thus appears that in 1655 the MS. was in the possession of the Turney family.

The next piece of evidence as to the history of the MS. is supplied by the entry abovementioned which is made on p. 1., implying that it was left with a London bookseller for Mr. Henry Dodwell. This was without doubt the eminent scholar Henry Dodwell, who was elected a Fellow of Trinity College, Dublin, in 1662, resigned his Fellowship in 1666, was elected Camden Professor of History at Oxford in 1688, but, being a Non-juror, was obliged to vacate that office in 1691, and died in 1717.

The preceding notices of the MS. are in substance the same which I gave in a Paper read before the Royal Irish Academy in May, 1882. Since then, by the kindness of Mr. Edward Butler, an earnest student of Thomas à Kempis, I have been afforded the opportunity of examining a rare printed book which throws additional light on the subject. Volume II. of the second edition (1710) of the *Christian Pattern* contains a translation of some of the minor writings of Thomas. George Hickes, D.D., the well-known Non-juror, says in the Dedication of the volume, 'The author of this translation is a worthy gentleman of my acquaintance, but one so very modest and bashful that I cannot persuade him to publish his name with his book . . . he would be a great ornament to our profession if he were a divine.' The person here referred to, though we are not now concerned with identifying him, seems beyond doubt to have been, as Mr. Butler suggested to me, Dr. Francis Lee, an intimate friend of Dodwell, Hickes, Kettlewell, and Robert Nelson. This translator prefixed to the *Christian Pattern* an account of the life and works of Thomas à Kempis. In the course of this, he raises the question whether the *Imitation* is not really the work of an Englishman, Walter Hilton, author of the *Scale* (or *Ladder*) of *Perfection*, said, though it would appear, erroneously, by Tanner and Pits to have been a Carthusian monk at Shene. This idea had been suggested to Lee by his friend, 'the Honourable Charles Hatton, Esq.,' whose letter (dated December 2, 1706), containing the suggestion, he prints. Hatton refers to Jacobus Frisius in his *Epitome*

Bibliothecæ Germanicæ and to Pits, as stating that one of the works of Hilton was styled *De Musica Ecclesiastica*, and began with the words, 'Qui sequitur me, non ambulat.' After quoting Hatton's letter, Lee goes on,¹ 'And now at this very time I have in my Hands an exact Transcript of a very old *English* Manuscript, which is mention'd in the Appendix to the Catalogue of the Bodleian MSS., and did formerly belong to Dr. *John Madden*, late of *Dublin*; containing the three first Books of that Divine Treatise (but wanting that which we call the *fourth*) without any Name, or so much even as mentioning it to be a Translation, under this very Title of *Musica Ecclesiastica*; the which would afford occasion for several Reflections, which must not now be insisted on. It was, since the first edition of this Volume, communicated to me generously by my most Learned and Pious Friend Mr. *Henry Dodwell*, who look'd on the Original as so valuable a Piece that he thought it not unworthy his Labour and Time to copy it himself *Literatim* with the greatest accuracy. It is without Date also, as well as without Name: but by the Language of it, 'tis manifest that it must have been written about the time of our *Edward* the IVth, or while *Hilton* was still living. And it is farther remarkable, that it is not divided into Books, but into *Parts*, as *Hilton's* Treatises are observed to have been, particularly his famous one, intitl'd *Scala Perfectionis*, or the Ladder of Perfection; and as is agreeable also with an other Manuscript which did belong to *Leo Allatius*, and with the *French Gothick*, whereof a Translation was some few years since publish'd at *Paris*: so that all the three Parts make but *one* Book, which is also call'd the Book of *Inward Consolation* upon the Authority not only of the *English*, but also of the *French* and *Latin* Manuscripts which appear most ancient. Whence 'tis not unreasonable to suppose that the division into *Parts* was ancients than that into *Books*; and that the true and genuine Title hereof was *Musica Ecclesiastica*, whereunto, for Interpretation

¹ Part of the following sentence, and other extracts from Lee, are given by Mr. Kettlewell in his work on the *Imitatio*; he attributes them to 'an unknown author,' but does not mention where he found them. And in the sentence here referred to he omits the name of Madden, and gives nothing tending to show where the MS. existed. In consequence of this, I for some time supposed that the MS. in question was perhaps a third copy of the Old Version.

of it, there was afterward added *Sive de Interna Consolatione*; that is, of Spiritual Consolation.¹ It being fashionable about that time to give such mystical or metaphorical Titles to their Treatises of Piety and Devotion; And it being highly also improbable, that if this last had not been the true Title, any one (whether Transcriber or Translator) would have left out the plain Title of *the Imitation of Christ* and in the room of it substituted This, that seems at first so strange. Which may suffice concerning the *Title*, as it is found in the Catalogue of *Hilton's* Treatises and in no other besides. And farther it is worthy of Remark that there are no Marks in the Manuscript, by which it may plainly be made out to be a *Translation*; and were it not for the universal Tradition of its having been first written in *Latin*, there are some, and those not a few, which might render it doubtful whether the original were *Latin* or *English*.² Nor is there anything in the whole so far as I can find, but what is well enough agreeable with the Character of our *Hilton*. Besides which, I have been also informed by another worthy and learned Friend concerning an ancient *Welsh* Manuscript of the same, containing also not more than three Books, or Parts, and favouring the aforesaid

¹ On this passage the following remarks may be made: 1. There is no mention of *Parts* in the Autograph; nor, indeed, anything to show that the four Books (commonly so called) are portions of a single work. 2. In the Autograph it is only what we call Book iii. that has the title '*Liber internae consolationis*'; it is a mistake to apply this title to the whole work. It is applied in the Old English Version only to the Third Part.—As to the title '*Musica Ecclesiastica*,' I shall speak hereafter.

² Though I have quoted, as closely connected with the rest, and as in themselves a literary curiosity, the portions of Lee's work which contain his suggestion that the Old English text in the present volume might have been the original of the *Imitation* and the Latin a translation from it, I must not be supposed to regard that suggestion as in any degree probable. If one could resist the 'universal tradition,' he might, I think, be convinced on the subject by what I shall say, further on, respecting the 'aureate terms' in the English. The other supposition, that Hilton might have been the author of our Old English Version, is worthy of consideration, if the common statement that Hilton flourished about 1433 be correct; but cannot be entertained if Tanner be right in saying, as he does, in one part of his article on Hilton (which, perhaps owing to a clerical error, is strangely inconsistent with another part) that he died in 1395. In the only printed edition of the *Scale of Perfection* which I have seen—that namely by Robert E. Guy, 1869—the language is so modernized that I cannot judge from it of the probability that the oldest English translation was the work of Hilton.

conjecture; . . . Some worthy and judicious gentlemen of my Acquaintance that have seen it [the Old English Version] have here-upon earnestly press'd me that I would hand it into the World, that so valuable a Remain of *English* Antiquity and Piety might not be utterly lost. And accordingly, having the Leave and Approbation of Mr. *Dodwell*, with his and other Advice, the *same* is now almost fitted for the Press, with *Observations* upon it and a *Glossary* of the antiquated Words and Terms; besides a Version of it in modern *English* for the sake of the unlearned Reader, and a Dissertation upon the whole, in order to make it probable that the Piece is either actually of *English* Extraction, or else very early Naturaliz'd by our Countryman *Hilton*, and that the IVth Book was afterwards added by some other Hand.'

It thus appears that the MS. had passed from the possession of the Turney family, whether directly or through intermediate owners, into the library of Dr. John Madden, President of the Irish College of Physicians. In the *Catalogi Librorum Manuscriptorum Angliæ et Hiberniæ* (known as Bernard's Catalogue), Vol. II., part 2, p. 59, No. 1662, it is given as being then (1697) in Madden's collection. Lee's language does not necessarily imply that it ever *belonged* to Dodwell, but it was certainly in his hands for some time, and this explains the note on p. 1. He had himself made an exact copy of it, and had placed this—not, apparently, the MS. itself—in Lee's hands for publication; and the latter almost completely prepared it for the press. The present Editor is therefore only doing the work which Lee had designed and had partially achieved. Madden's library was purchased after his death by Dr. John Stearne, Bishop of Clogher, who, dying in 1745, bequeathed his valuable collection of MSS., and amongst them, the *English Imitation*, to Trinity College, Dublin.

An extract from the printed Catalogue of MSS. in the University Library, Cambridge, given in Mr. Kettlewell's work, led me to believe that a MS. in that library contained the same translation of the *Imitation* as that in the Dublin volume. The following is the whole of the entry in the Cambridge Catalogue:—

'1411. Gg. i. 16.

‘ A quarto on vellum, containing ff. 171 with 20 lines in each page. There are catchwords after every 8th leaf, and a later hand has paged the MS. throughout. Date, about 1400.

‘ AN ENGLISH TRANSLATION of the first three books of the treatise DE IMITATIONE CHRISTI.

‘ A leaf is lost between ff. 62 and 63 ; 68 and 69 ; and 16 between ff. 128 and 129, containing B. iii. ch. 26—35.

‘ The initial rubrick in f. 1 is—

‘ Here bigynneth the tretes called Musica Ecclesiastica

‘ B. 1 begins (f. 1 a)—

‘ Our lorde saith he that foloweth me goith not in darkenesse

‘ B. 3, ends (f. 171 b)—

‘ Defende and kepe the soul of þi litel servante amonge so many periles of þis corruptible lyue and thi grace going vith dresse him by the way of pees to the cuntrey of everlasting clerenes. Amen. Amen. Amen.

‘ Here ende the boke of inwarde consolacion.

‘ The translation differs considerably from that printed by Wynkyn de Worde.’¹

The opening and closing sentences of the Imitation, here quoted, left little doubt that the two translations were the same. It was matter for congratulation that the serious defect caused by the mutilation of the Cambridge copy is supplied in the Dublin one, which has suffered but little loss.²

When the Dublin text had been put in type, the Early English Text Society provided me with a collation of the Cambridge MS. very carefully executed. A cursory comparison was sufficient to confirm my anticipation as to the identity of the translations, and on a closer examination it became clear that either one of the two was a transcript (with occasional variations) of the other, or both were transcripts (with like variations) of a third.

¹ That is, from the translation by William Atkynson, which is reprinted in the present volume.

² The two MSS. are habitually denoted in the following pages—the Cambridge by C—the Dublin by D.

The texts *agree* in cases where it might have been expected that they would differ, as, for example, in omissions of matter which appears in the Latin original.

Thus in Part I. chap. iii. they both omit the words—‘O veritas Deus, fac me unum tecum in caritate perpetua.’ In I. iv. both omit the sentence—‘Magna sapientia non esse praecepitem in agendis, nec pertinaciter in propriis stare sensibus.’ In I. xiii. both omit the quotation from Ovid, ‘Principiis obsta,’ etc. In III. xii.¹ both omit the sentence—‘Interdum vero oportet violentia uti et viriliter appetitui sensitivo contraire, nec advertere quid velit caro et quid non velit; sed hoc magis satagere, ut subjecta sit etiam nolens spiritui.’ In III. xxxvi. both omit the words—‘nec potuit iudicium Dei effugere.’ In III. xxxvii. a sentence is left incomplete and the succeeding clause omitted in both. In III. xxxviii. both omit ‘pure,’ which is necessary to the sense. It has been added by a later hand in the margin of D. In III. xliii. both omit the words, ‘nec emptitius.’ In III. l. both omit ‘damno meo.’ In III. lix. both omit ‘in solo Deo quaerit consolari, et.’ In III. lxii. both omit the words ‘si amplius fuisset, commoveri non debuisses. Sed nunc permitte transire.’²

¹ This and the other chapters of Part III. here referred to are numbered as in the English. The numeration in the Latin is different.

² Any one who may be disposed to carry further the comparison of the two texts with the original must beware of a possible cause of error. I was at first misled in two cases by an edition of the Latin text less trustworthy than the Autograph as given in facsimile by Ruelens, or Hirsche’s transcript of it, which is more easily read. The edition which led me astray is one which, for reasons of personal association, I have habitually used in my own reading. It professes to have been issued with the approbation of the Catholic Consistory of Saxony, and was printed by Tauchnitz, but published in London (s.d.) by Dulau and W. Allan. Its text is founded on the *Codex de Advocatis*, as edited by the ‘Eques de Gregory,’ Paris, 1833. In I. xix. this edition gives ‘Si non continue to vales colligere, saltem interdum, et ad minus bis in die, mane videlicet et vespere.’ Here I at first thought was a divergence in both C and D from the original, for they say, ‘at least onys (ones) a day, þe mornynge or þe evenynge.’ But they follow the Autograph, which has ‘ad minus *semel* in die, mane videlicet *aut* vespere.’ The same edition has ‘affectu’ in the title of III. vi. (v. in the Latin) where both C and D give ‘effectu.’ Here again they follow the Autograph. The edition referred to has also ‘libenter videmus’ in I. xvi. for the ‘libenter habemus’ of the Autograph, and in II. vii. ‘Jesus vellet’ for the ‘Jesus deberet’ of the Autograph. But these readings would not appreciably

The two MSS. also agree in mistakes of the reading or meaning of several passages in the Latin.

Thus in I. i. (3, 7)¹ 'hem' stands in both, where the original has 'te.' In I. xv. (17, 25) both have translated 'scientiam,' where the true reading is 'scintillam.' In I. xxii. (29, 15) 'purgandi' is translated in both, though the Latin has 'pugnandi.' In the same chapter (29, 30) both have 'after two houres,' where the Latin has 'post horam.' In II. iv. (44, 22) both translate 'corpore,' whilst 'torpore' is the right word. The title belonging to III. iii. is wrongly prefixed in both MSS. to III. ii. also (64, 26).² In III. xlviii. (119, 1) the rendering in both implies that 'Angelorum' depends on 'lectiones,' whilst it really depends on 'Dominus.' In the same chapter (119, 19) both give 'seuerly,' where 'sauerey' (Lat. 'dulseiter') would be right. In III. lxiv. (149, 10), the mistranslation 'oportune necessites' is given in both.

Still more interesting are the *differences* of text between the two MSS. These, wherever they were at all deserving of notice, have been indicated in the footnotes, from which a certain number are here collected to show the general nature of the variants.

In I. iii. (6, 19) the order of certain sentences in C is the same as in the Latin, whilst D inverts them. In I. v. (7, 21) 'accepcion,' which is more correct, is in C, whilst D gives 'excepcion' (words of this sort are not unfrequently confounded in old English). In I. ix. (10, 24) D has 'maner,' where C rightly gives 'matier'; this probably resulted simply from a misreading of the text copied. In I. x. (11, 15) 'keypyng' is omitted—perhaps accidentally—in D, but is given in C. In I. xi. (12, 4) we have 'leude' in D, where C rightly

affect the renderings. Sommalius agrees with the Autograph in all these cases. There are doubtless other variants in the Latin of particular editions from the original of Thomas; against which, as I have said, any one comparing the versions with that original can secure himself by using either Ruelens or Hirsche.

¹ The numbers within parentheses give the page and line in the present volume. These are added to facilitate reference.

² This case alone would suffice to show that either one of the MSS. was copied from the other, or both from a third, in which the error originated. The blunder could scarcely have been made by two independent copyists of a MS. in which the error did not exist.

gives 'lewke'; this is, no doubt, a case of misreading by the copyist of what was before him. In I. xiii. (14, 1), 'of deceyuinge,' in D, takes the place of 'to deceyve' in C. In I. xviii. (19, 25) 'shone' is in C, 'shyneþ' in D; the former is more in accordance with the Latin. In I. xxiii. (31, 3) 'be here' is read in D, where 'byheite' is correctly given in C; the transcriber misconceived the meaning. In II. iv. (44, 6) 'and tasteth him' is wanting in D, though it is required by the Latin. In II. viii. (48, 27) 'grete' is omitted in D before 'crafte' and 'can' before 'be.' In II. ix. (50, 14) 'or the world' is in D, though neither in the Latin nor in C. In the same chapter (51, 2) C has rightly 'consolacion' for 'exercitation,' which is the reading in D; the latter error doubtless arose from 'exercitacions' in the preceding line having caught the copyist's eye or pre-occupied his mind. In II. xii. (56, 3) 'felith' is in D, where C rightly has 'herith'; this appears to be simply a blunder. In the same chapter (56, 27), for 'liȝter' in D, C rightly has 'higher.' In III. xiii. (81, 21) for 'tristesse' in C, 'sorwe' appears in D. In III. xiv. the translation of the entire latter half of the chapter is wanting in D. In III. xxxviii. (108, 25) 'inconcussyd' is in D (Lat. 'inconcussus'), where 'unmeved' is given in C. In III. l. (120, 18) D has 'helpe,' where C correctly gives 'helpe'; this is doubtless the result of a misreading.

In some of these cases, and in many others which might be quoted, the differences are difficult of explanation; small varieties appear, which seem due merely to the fancy of the transcriber. But there is one tolerably large class of variants which are explicable by a single familiar principle. Students of the Greek and Latin classics are well acquainted with a cause of error in MSS., which commentators call by the name of *parablepsy* or *corruptio ex homoteleuto*. 'When two identical (or nearly identical) words occur in the same passage, it often happens that the copyist leaves out the words between the two identical words.'¹ Now this cause of error has operated frequently, especially on the writer of D. Let me cite some examples. In I. viii. (9, 20) words are omitted in D which are found in C, the mistake arising from the double occurrence of

¹ Tyrrell's *Correspondence of Cicero*, vol. i. p. 77: 2nd ed.

the word 'men,' which misled the eye of the copyist. In I. xxii. (29, 15) 'doinge, now is time of' is omitted in D, plainly from the double occurrence of the words 'time of.' In the same chap. (29, 32) 'and never to feele any grete thinge of oure self' is omitted in D, obviously from the double occurrence of 'ourself.' From a similar cause, affecting the word 'depe' in I. xxiii. (30, 18), a sentence which appears in D is omitted in C. In II. v. omissions in D are due to the same cause; the word 'himselfe' having occurred twice in 45, 11; and the words 'pat' and 'god' in 45, 25. In II. ix. (50, 28) a sentence is omitted in consequence of the occurrence of 'consolacions' at the end of it as well as at the end of the preceding clause; the words thus left out are supplied in a marginal note, but not from C, as in this note 'slydeth' is given, where C has 'falleth.' In the same chapter (51, 6) the omission in C of 'war and the more' is apparently due to the double occurrence of the word 'more.' In II. x. (54, 5) after 'appere litel' D omits what is found in C, 'or of vile pryce, for it may not be litel,' where the source of the error is plain. In III. x. (77, 27) D from a similar cause omits 'þou shalt trust alone in me.' In III. xxxv. (105, 13) the double occurrence of 'but to' leads to the omission of a clause in D. In III. xlv. (115, 28) the omission in D of 'welle and holyly and disposing alle þinges' is due to the double occurrence of 'þinges.' In III. lxiii. (147, 1) a clause is omitted in consequence of the double occurrence of 'hemself &.'

But here an important observation is to be made. The number of discrepancies between the two texts would be much smaller but for the changes which have been made by some later, but still early, reviser in the text of D. In many cases where there is a difference we cannot ascertain what was the original reading in D, but it is obvious that the word has been altered, most commonly on an erasure. I proceed to give examples.

In I. ix (10, 10) where C has 'quiete,' the same word at first stood in D, but has been changed to 'quietnes.' In I. xx. (24, 9) where C has 'prees,' D has 'cumpany of people,' the text being plainly altered. In I. xxi. (27, 4) where C has 'sat,' D has 'besemith' in the margin, 'sat' having been erased in the text. In I. xxii. (29,

18) 'bi fyre' is in C, 'þroghe fire' in D; and D has obviously been altered. In I. xxv. (36, 22) 'ample' appears to have been erased in D and 'lover' (36, 25) is written on an erasure where 'yelar' appears in C. In II. i. (40, 10) for 'softe and a' in C, D has rightly on an erasure 'mortall &'; the translator had perhaps misread 'mortali,' as 'molli.' In the same chapter (41, 18) where 'trowede' is in D, and 'estemed' in C, D has been altered; and (41, 26) a whole sentence has been changed on an erasure so as to correspond with the Latin. In II. viii. (49, 23) for 'conged,' which is right, in C, 'changed' has been substituted on an erasure in D. In II. x. (54, 7) for 'in gree,' the reading of C, D has 'gladly,' which is the result of an alteration after erasure. In II. xi. (55, 2) where C has 'not very,' D gives 'to be seyde'; there has been palpably an erasure before the latter, which corresponds with the Latin, was introduced. In II. xii. (57, 27) for 'he seith' which is in C, and which agrees with the Latin, there has been written in D on an erasure, 'The evangelist seith.' In the same chapter (58, 17) where C has rightly 'that may de and dothe,' D has 'that man doþe'; here without doubt the reading of C originally stood in D. In III. v. (68, 8) we have 'assenlinges' in D, where 'assailinges,' which appears in C, is the right word; there has been an alteration in D. In III. vi. (71, 23) for 'jubilynge' in C, we have 'joyinge' in D; there has been an erasure in the latter. In III. xiii. (80, 14) 'contrarioustes,' which is read in C, has in D been altered to 'contrariounes.' In III. xxxv. (104, 1) 'abide,' which is in C, has been altered to 'ande' in D. In III. xxxvii. (107, 13) where 'putting' is in C, 'shapyng' appears in D on an erasure. In III. xlv. (115, 30) where 'vii.' *i. e.* seven, which corresponds with the Latin, is read in C, 'alway' has been substituted by a later hand. In III. xlv. (117, 17) there has been an alteration of the text in D, where 'illumynyd' now stands instead of the 'mekyd' of C, which is at variance with the Latin. In III. xlix. (119, 27) C has 'esteem,' where D has 'suppose' on an erasure. In III. liii. (126, 24), in the passage 'sende out þyn arwes,' there is a remarkable difference in the MSS., accompanied by a change of the text in D.

A comparison of the two MSS. in the several sorts of cases I have

enumerated tends, I think, to show that the writer of C was certainly more careful, and probably more intelligent, than the writer of D. I am of opinion that neither was copied from the other, but both from a common archetype. Indeed this is capable of proof. The many omissions in D show that C could not have been copied from it; and, on the other hand, to take a single example, how could the words in I. xxiii. (30, 18)—‘It is better to eschue synues than to fle deþe’ have appeared in D, if that MS. were a copy of C? Similar arguments might be founded on 51, 6; 52, 4; and 119, 7.

D was written, I believe, not later than 1460. The date of C is wrongly said in the Catalogue of the Cambridge University Library to be ‘about 1400.’ It was probably written nearly at the same time as D, perhaps not quite so early.

It is worth while to observe that the orthography of the MSS. is different, though it must be borne in mind that the orthography of the language generally, at the period to which they belong, was very unsettled, so much so that the same word is spelled in different ways in the same chapter, or even in the same sentence, of each of the two. The general character of the orthography of each may be seen in pages 82, 87 and 88, and 91, 92, where lacunæ in D are supplied from C. But to make the nature of the differences—small for the most part, but constantly recurring—more easily observable, I give in parallel columns the two renderings of a passage in III. lix. beginning at p. 138, line 32.

D.

Nature reioiceþ of many frendes
and allies, & ioyeþ of noble places
& of grete birþe, lawhiþ upon
miȝt & power, blaundisship riche
folke, & haþ plesaunce in suche
as are like to himself; but grace
loueþ his enemyes, he is not
proude of multitude of frendes
ner accountiþ place ner birþe, but
if þere be þe more vertu þere;
he fauoriþ more þe poure þan þe
riche; he haþ more compassion on
þe innocent þan on þe miȝty; he
ioieth wiþ þe true man, not wiþ

C.

Nature reioyceþ of many frendes
and allyes, & Ioyeþ of noble
places & of grete birþe, lawgheþ
uppon myght and power, blandy-
sheþ ryche folke & haþe pleasance
in such as ar lyke to himselfe;
but grace loveþ his enemyes, he
is not provde of multitude of
frendes, ner accompteþ neiper place
ner birþe but if þer be þe more
vertu þere. He fauorith more
þe pover þen þe riche. He haþe
more compassion on þe innocent
þen on þe myghty; he ioieth

D.

þe false man ; & euere exortip to good, to seke more grace & to be like the sone of god in vertues. Nature compleineþ sone of faunting & of grevance ; but grace stedfastly berith pouerte & nede. Nature reflectip aȝ þynge to himself, & for himself he striueþ & arguitþ, but grace reducith all þinges to god, of whom þei wellith oute groundely & originaly, he ascriueth no þinge þat gode is to himself, ner presumeþ no þinge proudly, ner striueþ not, ner preferriþ not his sentence before opirs, but in euery fe[lynge] and in euery understandinge submitteth himself to þe euerlastyng wisdom & to goddis examynacion. Nature coueitip to knowe secretes & to here newe þinges ; he wol apere outwarde & by felinge haue experience of many þinges ; he desirip to be knowen & to do suche þinges wherof preisinge & wondring miȝt arise. But grace takip non hede to perceyue newe þinges & curiose, for aȝ þis growith of corrupcion ; siȝ þere is no þinge newe and durable upon þe erþe.

C.

with þe trewe man, not with the false man ; & ever exhorteth to gode, to seke more grace and to be lyke the son of god in vertues. Nature compleineth sone of fawtynge & of grevance ; But grace stedfastly bereth poverté & neede. Nature reflecteth alle þinge to himselfe and for himselfe he stryeth & argueþ ; But grace reduceþ alle þinges to god, of whom þei welleþ oute groundely & originally, he ascryveth no þinge þat gode is to himselfe, ner presumeþ no þinge proudly, ner stryvet not, ner preferriþ not his sentence bifore opirs, but in everi felynge and in everi understandinge submitteth himselfe to þe everlaſtyng wisdome & to goddes examinacion. Nature coveytep to knowe secretez and to here newe þinges ; he wolle appiere outwarde, and by felynge haue experience of many þinges ; he desireth to be knowen & to do suche þinges whereof preysinge & wondrynge myght aryse. But grace taketh non hiede to perceyve newe þinges & curiouse, for alle þis groweth of corrupcion ; siȝ þer is no þinge newe and durable upon þe erþe.

For the vocabulary of the translation, which is of course substantially identical in the two MSS., I refer to the Glossary, which I have prepared with a view to the requirements, not of scholars, to whom many of the words I have explained would be familiar, but of intelligent persons generally, whom I would gladly attract to the study of the Old Version. There is one characteristic of the vocabulary, of which I shall say a few words.

Thomas Campbell, in his *Essay on English Poetry*, says : ‘The prevailing fault of English diction in the fifteenth century is . . . an

affectation of anglicizing Latin words.' . . . The writers of that period 'tore up words from the Latin, which never took root in the language, like children making a mock garden with flowers and branches stuck in the ground, which speedily wither.' Our old translator shared this tendency of his time, of which it may be said that, if it led to the temporary introduction into English of words which were destined soon to die, it, on the other hand, by importing others which had better fortune, and survived, has enriched the mixed language which we now speak and write, which could ill afford to dispense with the Latin element it contains.

I give a number of these 'aureate terms,' some of them probably experimentally hazarded by our translator. Most of them, it will be seen, have disappeared from our language, if indeed they ever properly formed part of it. Abjecte (to throw away), abusion, adinventions, arted, aryfied, avidious, cenobies, circumfound, claustral, coarted, concupiscently, confabulation, conturbation, dedignation, desiderantly, distriction, evagacion, exaudible, excusation, exercitate (*p. part.*), exquisicion, exute, fatygation, fecundite, fraction (breaking), fructose, gloriation, habitacle, implicament, importable, incommutable, inconcussyd, indisciplineate, infelicite, inflamate, inquietacion, intellection, intransnatable, longanimyte, mediate (conducive), meritory, miserationes, oblocucion, ocyosite, opinate, penalite (painfulness), permixed, perseverable (lasting), precelling, preponder, promitte (promise), proprietaries (self-seekers), recordacion, refrenacion, secretary (secret place), signacle, solacions, supportation, suspire, taciturnite, temerary, turbacion, unmortificate, vituperable, volupte, vylpende.

If we observe that each of these words is, where it occurs, a mere reproduction of the corresponding Latin, and how unlike they all are to genuine English, we shall wonder how Lee could for a moment have entertained the idea that this, which we call the Old Version, might have been the original, and the Latin only a translation of it.

As to the *forms*, or inflexions, of the language, the following are the chief points to be noticed.

The Noun.—'Soule' as genitive (32, 19); Plural sometimes in -en, as 'eyen' (4, 26); 'children' as gen. (107, 18).

Pronouns.—'hem' = them; 'her' = their; 'po,' 'poo,' = those;

'þemself' = themselves (*passim*). 'Me,' with verbs, as equivalent to Germ. 'man' (to which it is etymologically related), French 'on' (90, 30; 120, 5). In the sentence (at 142, 27) "wiþoute wey men goo not, wiþoute troupe men knowiþ not, withoute lif men lyueþ not," C for 'men' reads 'me.'

The Verb.—Pres. 3d. sing. in -eþ, -iþ, or -yþ (*passim*). 'Encrescit' is found in 30, 24. Pl. persons, 1st and 3d., in -eþ, -iþ, as 'we seeth' (4, 26); 'we bith' (12, 11); 'þei bith' (beside 'are' in 28, 15); 'many felith' (2, 11). The 3d. Pl. in -en, -in or -yn, is also of frequent occurrence, as 'abiden' (3, 4); 'owyn' (22, 15); 'done' = doen (16, 19); 'seyne' (28, 12); 'þei ben' (101, 31): 'we ben' is also found (13, 15). In a passage at 37, 30, where a number of forms in -eþ appear in C, there are clear traces of the termination having been changed to -en or -in in D by a reviser. But, if all the 3d. Plurals in -iþ which occur in D were to be changed, every page would contain such alterations, for that form abounds throughout the MS. Often we have neither suffix in the plural persons; thus 'we fele' (12, 22); 'þei calle' (13, 8). 'Have,' 'hath,' and 'han' are all found in the 3d. Pl.

There are examples of the 3d. Pl. of the Pret. in -en, as 'seiden' (64, 32); 'if þei hadden' (88, 18).

The Imperative in -eþ or -iþ is of frequent occurrence; thus 'þenkiþ' (30, 31); 'workiþ . . . & praieþ' (115, 13). But the form without suffix is more frequent; as 'lerne,' 'chastise,' 'make,' 'kepe,' in page 32. In 56, 1, D has 'goo' where C reads 'goþe.'

The Past Participle ends in -ed (-id) or -en, or has no suffix; thus we have 'demed' (124, 27); 'abiden' (88, 18); 'taken' (46, 18); but 'take' (29, 7); 'beholde' (88, 19); 'knowe' (109, 26). So also 'to be doon' (17, 2); but 'I have do' (21, 25), and 'hast be' (31, 9). Special forms are 'yoven' (111, 32), or 'yeven' (110, 7), from 'yeve' = give; 'radde,' (6, 13), from 'rede'; 'founden' (2, 22), from 'finde'; 'bounden' (78, 17), from 'binde'; 'ronnen' (45, 18), from 'renne' = run.

I have expanded many of the contractions in the text of the Old Version; which can be safely done, for the writing is so plain, that there is never any doubt as to the identity of a word. But I have

preserved a sufficient number of the contractions to show their nature. The punctuation is often at variance with the sense, and I have modernized it throughout to facilitate the reading of the text. The headings of the pages have been supplied by me, as well as the side-notes, indicating the subject of the corresponding portion of the version, or calling attention to the most striking sentences.

II. ATKYNSON'S TRANSLATION.

I remarked in the *Proceedings of the Royal Irish Academy* how this translation contrasts by its rhetorical elaboration and expansion with the conciseness and simple force of the Old Version. I exemplified this contrast by a comparison of the renderings of a portion of the third chapter of Part I., which I will here reproduce. First let me give the Latin—

“Die mihi, ubi sunt modo omnes illi domini et magistri, quos bene novisti dum adhuc viverent et studiis florerent? Jam eorum praebedas alii possident et nescio utrum de eis recogitant. In vita sua aliquid esse videbantur, et modo de illis tacetur. O quam cito transit gloria mundi! Utinam vita eorum scientiae ipsorum concordasset! Tunc bene studuissent et legissent. Quam multi pereunt per vanam scientiam in saeculo, qui parum curant de Dei servitio! Et quia magis eligunt magni esse quam humiles, ideo evanescent in cogitationibus suis.”

In the Old Version this passage is rendered as follows:—

“Telle me now, where are the lordes and maistres that thou knewist somtyme, whiles thei lyved and florished in scoles? Now othir men have her prebendes, and I wote not whethir thei ones thenke upon hem. In her lyues somewhat thei apperid; and now of hem spekith almost no man. O lorde, how sone passith the glory of this worlde! Wolde God that her lif had be accordyng to her kunnyng, for then had thei wel studied and wel radde. How many ben there that perissith in this worlde by veyn konnyng, that litel recchith of the service of God. And for thei chese rather to be grete than meke, therfore thei vanisshe away in her owne thoughtes.”

Compare now with this strictly literal and really effective translation the following, which is Atkynson's rendering—

“Where be now all the royall poetes with theyr craftye conveyed poemmes, and elegant oratours with theyr oracions garnished with elegancy: the philosophers with theyr pregaunt reasons and sentences? Divers of these maner of clerkes we haue knowen in oure

days: now their curiosite is passed and other men occupie their prebendes and promociions that they poss[ess]ed: If they were here now agayne, I suppose they wolde never labour so busily for curiosite in knowlege ne temporall promociions. Nowe they had lever than all this worlde that theyr entent had been accordynge to the holy doctryne of scrypture: than the study had ben happy. O howe many in maner of every state perisshith in this worlde by vayne glory that more desyre to please prynces and prelates and other patrons for a temporall promociion than truly and inwardly to serve God for the promociions eternall. These desyre rather by pomp and pryde to be great in the world than by mekeness and charyte to be in favoure with God, and therefore they vanysshe in theyr thoughtis and desyres as the smoke, that ever the more it ascendeth the more it fadeth and fayleth."

A great part of this, it will be seen, is not in the original at all. The royal poets, the elegant orators, the philosophers with their pregnant reasons, the princes, prelates and other patrons, the image of the smoke at the end, and much else in the passage, are purely Atkynsen and not à Kempis at all.

A still more curious example of the expansion which frequently appears in him is in his rendering of the words in I. xxiv., 'gulosi ingenti siti ac fame cruciabuntur,' which are literally translated in the old Version—'glotonous men shal be turmented with great hunger and gret thurst.' In Atkynson the passage stands as follows: "The glottone that hath consumed metes and drynkes superfluously to the detryment of theyr body and the iniury of the pore that famysshed for hunger, than shall they famysshe for hunger in so moche that if they wolde desyre a drope of water to mytygate that excedynge ardore that they shall suffre, than it shall not be possyble to them to obteyne it."

He introduces in several places images or comparisons which are not in the Latin; as that of the bell in I. xiii. (162, 26); that of the traitor in the King's palace in I. xix. (167, 13); and that of the honey-bee in I. xxv. (177, 14). His work is indeed in many places rather a paraphrase than a translation, and he often shows a desire to 'improve the occasion' by introducing edifying matter of his own, foreign to à Kempis' text, though suggested by it. It would be unjust, however, not to add that, whilst his rendering is in general wanting in the pointed and condensed expression characteristic of the original,

in passages where à Kempis rises into enthusiastic vehemence, his version is marked by a high degree of earnestness and elevation.

Whether it was his fault or that of his printer, there are many errors in his text; sentences are divided incorrectly and sometimes left grammatically incomplete. The following list of errata will save the reader some embarrassment: 'rumours' for 'remorse' (157, 33); 'commaundeth' for 'commendeth' (164, 25); 'meke' for 'make' (167, 21); 'fynde' for 'sende' (173, 10); 'folowing' for 'volowing' = fluctuans (176, 26); 'neclygence' for 'neelygent' (177, 39); 'possession' for 'passion' (180, 5); 'in pure' for 'impure' (180, 45); 'ennemye' for 'enmite' (181, 8); 'it is not' for 'is it not' (185, 41); 'desyre' for 'desyrer' (187, 16); 'altercacion' for 'alternacion' (187, 30); 'prouyded' for 'prouyd' (188, 19); 'lesith' for 'levith' or 'cesith' (188, 32); 'desyrer' for 'desyred' (190, 44); 'auowe the under the fende' for 'aboue the, under the, finde' (192, 11); 'inspectable' app. for 'unspecable' (197, 32); 'renewe' for 'renne' (200, 28); 'indignes' for 'indigens' (200, 30); 'chastyse' for 'castyst' (209, 35); 'saïen' for 'sene' (214, 8); 'me in felicite' for 'my infelicite' (216, 14); 'lyuynges' for 'cleuynges' (221, 6); 'thy stablenes' for 'unstablenes' (227, 22); 'infecte' for 'uninfecte' (227, 31); 'ioy' for 'ioyne' (234, 30); 'commodityousnes' for 'incommodityousnes' (240, 36); 'withsave' for 'vouchsave' (247, 14). In III. xxxv (Lat. xxx), *sub init.*, 'inwarde' is a mistranslation of 'interim'; this was, of course, Atkynson's mistake.

Though he is more given to insertions of his own matter, he not unfrequently omits portions of the original. The following may serve as specimens. In I. iii. he leaves out several sentences following the wordes 'curiosis et damnosis'; in I. x. some sentences after 'ad silentium redimus'; in I. xix. the words 'et sanctorum suffragia ferventius imploranda'; and in III. lv. (Lat. l.) the closing words 'ait humilis sanctus Franciscus.' He omits half of I. xviii., from 'omnibus divitiis' to the end.

He sometimes alters the headings of chapters. Thus, that of I. iv., 'De providentia in agendis,' he changes to, 'Of credence in believing'; and that of I. xvii., 'De monastica vita,' to 'Howe a personq shulde order hym selfe to come to pease.' And the latter

chapter is modified throughout, so as to make its substance, originally referring to the cœnobitic life, more appropriate for general edification. That the changes introduced did not arise from any dislike of monastic institutions is clear from the fulness with which the praises of the religious orders in I. xxv. are reproduced in Atkynson's translation of that chapter.

III. THE LADY MARGARET'S TRANSLATION OF BOOK IV.

This translation is printed from a copy in the British Museum, which proceeded from the press of Wynkyn de Worde.¹ The Version is not from the original Latin, but from the French—doubtless from the first French translation, which was published at Toulouse in 1488. Some errors occur in the text; the most noteworthy are the following: 'advertence' for 'inadvertence' (262, 17); 'ineffabilis' translated instead of 'infallibilis' (263, 34); 'innocent' for 'incontinent,' Lat. 'mox' (265, 8); 'ye' for 'he' (273, 25); 'effectual' as rendering of 'affectuosa' (273, 31); 'holiest' app. for 'holi fest' (275, 27); 'open' as rendering of 'operari,' probably by a confusion of the French 'ouvrer' with 'ouvrir' (282, 21).

The language of Atkynson and the Lady Margaret is a good deal nearer to modern English than that of the Old Version. Thus 'shall' is unchanged in the Plural (as 160, 18); the termination -eth never marks the imperative; and in the 3d. Pl. of the present it is rarely found. A form in -eth, -es, or -s, of all the sing. persons occurs, but, I think, for the 1st. and 2d. persons only when it is in a second clause, as in 263, 1; 263, 23; 266, 26; or when it follows a relative, as in 265, 1. 'Soule' as gen. is found in 238, 35; 'done' as 3d. Pl. of the Pres. in 282, 3; 'hath be' in 160, 43; and some other old forms remain unchanged.

In these two Versions, as well as in that which I call the 'Old,' I have supplied headings to the pages. The text is exactly as in Wynkyn de Worde's edition, except that in some places I have

¹ On the several editions of Atkynson's and the Lady Margaret's Translations (as to which the Bibliographers are not very satisfactory), see Ames' *Typographical Antiquities* (ed. Herbert), vol. I., pp. 138, 249, 261.

introduced a comma or semicolon to prevent mistake as to the meaning.

I am in the present publication concerned only with versions of the *Imitatio*, not with the original work itself. But having, whilst preparing this volume, as well as for many years before, been much engaged upon the Latin text, I may be permitted here to record some conclusions to which my studies have led me, reserving for another opportunity a full vindication of the second of these conclusions.

1. The question of the authorship of the *Imitatio* is forced on our attention by the fact that Atkynson not merely, at the commencement of his version, speaks of the work as 'compyled in Latin by the right worshypfulle doctor master Iohn Gerson,' and as 'the boke of Iohn Gerson, Chaunceler of Paris'—repeating this description at the head of Book II. and at the ends of Books I. and III.—but actually names Gerson in the text of his translation in II. ix. (188, 12) as 'the auctour of this treatyse.' I think him quite mistaken in this; I believe neither in the authorship of the Chancellor Gerson, nor in that of Gersen (who, indeed, appears to be an apocryphal person); I am convinced that, in the words of Hirsche, 'Thomas und kein Anderer der Verfasser der *Imitatio* ist.'¹

2. Let me say a few words as to the rhythm of à Kempis' treatise, with special reference to the view on that and kindred topics put forward in recent years by Karl Hirsche.² This scholar believes that he has found a new evidence in favour of the claims of Thomas to the authorship in the method of punctuation followed in the autograph of 1441 and its similarity to that adopted in other undoubted writings of à Kempis. This consideration may have a certain weight, though the system of punctuation referred to is not peculiar to Thomas, being found also in the *Chronicon Windesemense*

¹ It is interesting to observe how the arguments in favour of the claims of Thomas become stronger in the light of further investigation. The most remarkable recent example of this will be seen in an Article entitled 'Le Témoignage d'Adrien de But . . .,' in the 'Précis Historiques,' 1889, by Dr. F. R. Cruise, whose excellent book 'Thomas à Kempis' (1887) I recommend to the attention of my readers.

² In his edition of the *Imitatio*, from the autograph of Thomas (1874); and, at great length, in his *Prolegomena zu einer neuen Ausgabe der Imitatio Christi* (Vol. I., 1873; Vol. II., 1883).

of Joh. Busch.¹ But when Hirsche goes on (if I understand him aright) to represent this punctuation as intended to mark the rhythm,² or to serve some purpose distinct from that of intelligent reading, I am forced to dissent. When he distinguishes between the use of stops to mark off periods, or portions of periods, and their use to indicate the shorter and longer pauses to be observed in reading, he seems to me to separate two things which are, indeed, distinguishable in idea, but necessarily coincide in practice. I am unable to regard the punctuation of the autograph as having a significance different from that of any other book; and, I may observe, this punctuation accords roughly (though *only* roughly) with that of the Old Version now first printed, simply because the sense prescribes such divisions as are found alike in both.

No one endowed with a tolerable ear can ever have read the Latin *Imitation* without being struck by the noble or tender rhythms which charm us in many passages of the book.³ But these are sometimes spoken of as if they were the product of some elaborate scheme devised by the author.⁴ This I cannot at all admit. The rhythm is

¹ Its use in such a work seems to prove beyond question that it has nothing to do with rhythm, but is simply a punctuation of the ordinary kind.

² Perhaps Hirsche does not mean to convey this; but Ruelens, in the Preface to his Edition of the Autograph, says—'He [Hirsche] discovered that Thomas made use of the signs of punctuation not only to mark the limits of the sense of his propositions, but also to indicate their rhythm.'

³ Yet Mr. Kettlewell (p. 321) speaks of Hirsche as having '*made the discovery of a certain degree of rhythm*' in the work.

⁴ An undue importance has been attached, as it seems to me, to the words of Adrian de But, in which he says that à Kempis wrote 'quoddam volumen *metricum* super illud "Qui sequitur me."' This note, which does not describe the subject of Thomas' work very intelligently, might be of interest if we did not possess the *Imitatio*. But with that work in our hands, we cannot learn from de But anything about its nature which we do not already know; we see for ourselves that it is not 'metrical'; and his testimony is not necessary to show us that it is in many places rhythmical. The rather fantastic title '*Musica Ecclesiastica*' (or sometimes '*De Musica Ecclesiastica*') which is given to the work in some, chiefly English, manuscripts, if it did not arise from a mistake (as I think most likely), may have been given from a recognition of this rhythmic character, which however by no means belongs to the work throughout. The occasional rhyme seems to me to be due to the frequent recurrence of similar terminations in Latin (as in the case of infinitives of the first conjugation), words with like endings being often contrasted in the author's antithetic way—*c. g.*

the natural accompaniment and spontaneous outcome of the simple thought and deep feeling of à Kempis, aided by his turn for pointed and antithetic expression. It may be compared with the rhythms of the English Bible, so often either lofty or touching, but never the product of a system, though implying a fine ear in the writer. The arrangement which Hirsche has given to the text—breaking sentences, already condensed and almost epigrammatic, into separate and sometimes incoherent clauses, alters, in my opinion, the character of the author's expression, or, at least, injures its effect by suggesting the notion of artificiality. I much prefer to read the *Imitation* printed in larger paragraphs, according to the indications of the subject matter, as in the editions of Sommalius and others, where the thought and feeling are alone prominent, and the form is not unduly obtruded on our notice.

3. My long-continued study of the book has impressed me with a still deeper sense of its spiritual significance and value than my early reading of it had produced. But I need not enlarge on its merits, to which a multitude of eminent men and women have borne witness. Religious souls (and I use the epithet in its largest sense) have always felt its power and charm. This is strikingly illustrated by two examples from very different regions of thought. Ignatius of Loyola, Bartoli tells us, called it the pearl of books, and meditated on a chapter of it every day. Auguste Comte read a chapter of it every morning for many years before his death, continuing to the end, as he himself said, to find in it beauties unperceived before, and to gather from it new fruits intellectual and moral. This profound thinker has truly observed that, regarded from the theoretic, as distinguished from the devotional side, it throws much light on the constitution of our nature. He has also pointed out that the greater part of its practical teaching is independent of the theological ideas with which it was associated in the mind of the author, and that the language of the book generally admits of easy modifications

‘Opto magis sentire compunctionem quam scire ejus definitionem.’ But the amount of rhyme has been greatly exaggerated. It is surely absurd to cite as *Reimwörter*: intelligere—confirmare; justum—carum; opera—verba; sequi—puniri.

which will enable persons not accepting those ideas to use it for the purpose of moral self-culture—an object which, as Comte justly urges, is too much postponed in our day to intellectual pursuits and to the occupations of active life. Interesting as the Old Version is from the linguistic point of view, it was the simple earnestness with which it reflects the thought and feeling of Thomas à Kempis that first led me to study it with care, and has made me desirous of introducing it to a larger circle of readers than could be expected to examine the Manuscript.

I cannot conclude this Preface without expressing my gratitude to Dr. Furnivall for his kind encouragement and useful suggestions during the progress of the work. I must also acknowledge my obligations to Mr. A. B. C. Rogers and Mr. H. H. Sparling for the conscientious care with which they executed—the former, the collation of the Dublin with the Cambridge MS.; and the latter, the transcription of Atkynson's and the Lady Margaret's versions from the copy in the British Museum.

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¹ In C are prefixed to the Table of Contents the words 'Veni Domine ihesu.'

² Omitted in both C and D.

Of folowing of crist, & despisyng of all
worldly vanitez. *Capitulum 1.*

Oure lord saip, 'he þat folowip me goþ not in dark-
enes.' These are þe wordes of crist, in þe whiche 4
we are amonysshed to folowe his lyf and his maners,
yf we wol be verily illumyned & be delyuered fro
al maner blyndenes of herte. Wherefore lete oure soue-
reyn studie be in þe lif of Ihesu crist. The doctrine 8
of crist passip þe doctrine of aȝ seintes & holy men.
And who þat has þe spirite of crist shulde finde þere
hidde manna. But it happip þat many felip but litel
desire of offte heringe of þe gospel, for þei haue not 12
þe spirit of crist. For who euere wol understonde þe
wordes of crist plainly and sauerely, he must studie
to conforme all his lif to his lyf. What auaylip þe
to dispute highe þinges of þe Trinite, yf þou lacke 16
mekenes, wherby þou displesist þe trinite? for high
wordes makip not a man holy & riztwise, but virtuouse
lif it is þat makip a man dere to god. I desire
more to knowe compuncceion þen his diffinyceion. Yf 20
þou coudist aȝ þe bible withoute þe boke, & þe sen-
tences¹ of all þe philosophers, what shuld þat auaille
þe withoute charite & grace? All opir þinges in þe
worlde, saue oonly to loue god & serue him allone, 24
are vanite of vanites & aȝ vanite. This is souereyn
wisdom, by despisyng of þe worlde a man to drawe
him to þe reaume of heuen; but a man to seke peris-
shyng ryches² and to truste in hem is vanite. And 28
vanite it is also to desire worshipes, & a man to lifte
himself an high. Vanite it is to folowe þe desires of
þe flesshe and to desire þat þinge wherfore man must
afterwarde greuously be punysshed. Vanite it is to 32
desire a longge lif & to take noon hede of a gode lyue.
Vanite it is a man to take hede onely to pis present

Whoever will
understand the
doctrine, must
live the life.

Knowledge with-
out love is vanity.

¹ C. 'seyinges.'

² C. 'rechesses.'

lif, & not to se before þoo þinges þat are to come.
 Vanite it is to loue þat þinge þat passip away with al
 maner of suytenes, & not to haste þider where ioyes
 4 abiden euerlastynge. Haue mynde ofte tymes of þat
 prouerbe, þat þe eye is not fulfilled wip þe siȝt nor þe
 ere wip heringe. Studie þefore to wipdrawe þin herte
 fro þe loue of þinges visible, and translate hem¹ to
 8 þinges inuisible; for þei þat folowip her sensualite
 spotteþ her conscience & lesip þe grace of god.

So is the love of
all earthly things.

Fix thy heart on
things unseen.

Of meke knowing of a mannes self.

Capitulum 2 ij.

12 **E**uery man naturely desirip to haue konnyng; but
 konnyng withoute þe grace & drede of god, what
 availip it? Certainly þe meke plowe man þat seruip
 god is much bettere þen þe proude philosopher þat,
 16 takyng noon hede of his owne lyvyng, considreþ þe
 course of heven. He þat knowip himself wel is vile in
 his owne syȝt & haþ no delite in mannys praisynge.
 Yf I knewe all þinges þat are in þe worlde & be not in
 20 charite, what shuld þat helpe me before god, þat shal
 deme me after my dedes? Cesse from ouer gret desire
 of kunnyng, for þerin shal be founden gret distraccion
 & deceite. Thei þat are konnyng wol gladly be sene
 24 & holden wise, & many þinges þere biþ whos knoueleche
 auailip þe soule litel or nouȝt. And ful unwise is he
 þat more entendip to opir þinges þan to helpe of his
 soule. Many wordes fulfillip not þe soule, but a gode
 28 lyf refresship þe mynde, and a pure conscience ȝyueþ
 a gret confidence to god. The more & þe bettir þat
 þou canst, þe more greuously þou shalt be demed,
 but yf þou lyue þe more holily. Be not lifte up
 32 þefore for eny crafte or eny kunnyng, but raþer drede
 for þe knoueleche þat is yoven þe. Yf it semeþ þe þat

Know thyself,

and what con-
cerns the health
of thy soul.

¹ So also C. But the Latin is 'te.'

Ama nesciri.

Hold no man
more fraile than
thyself.

þou canst many thinges & art understanding ynow, yit
are þere many mo þinges þat þou knowist not. ffele
not highe of þiself, but rapur knoueleche þin ignoraunce.
Wherto wolt þou preferre þiself before eny oþer, siþ 4
many oþer are founden better lerned & more wise in
þe lawe of god þan þou? Yf þou wolt lerne & can eny
þinge profitably, loue to not be knownen and to be
accountyd as nouȝt. This is þe hyest & most profitable 8
redynge, very knowinge & despising of a mannys self.
A man no þinge to accownte of himself, but euermore
to fele wel & hye of oþir folkes, is souereyn wisdom &
perfeccion. If þou se eny man synne openly or do 12
grevous synnes, þou owist not to deme þiself better;
for þou wost not¹ how longe þou maist abide in good.
All we be fraile, but þou shalt holde no man more
fraile þan þiself. 16

Of doctrine of troupe. *Capitulum 3 iij.*Our knowledge is
often useless or
harmful.

Blesful is he whom troupe hirself techiþ, not by
fygures ner voices, but as it ys. Oure opynion
& oure felynge ofte tymes deceyueþ us & seeþ but litel. 20
What auailiþ grete enserching of hidde & derke þinges,
for þe whiche we shul not be blamed in þe iuggement,
þouȝ we knowe hem not? A gret unwisdom it is þat
we, setting at nouȝt profitable & necessary þinges, yeue 24
our uttmost attendaunce to curious & harmeful þinges.
We hauinge eyen seeþ not. & what charge is to us of
generale kyndes & speciale kyndes? He to whom þe
worde euerlastinge spekiþ is spedde & delyuered fro 28
multitude of opinyons. Of one worde comeþ all þinges,
& one spekiþ all þinges, þat is þe begymnyng þat spekiþ
to us. No man wiþouten him undirstondiþ ner demep
rightwesly. He to whom all þinges are oon, & drawiþ 32
all þinges to oon, & seeþ all þinges in oon, may be

¹ C. 'never.'

stable in herte, & pesibly abyde in god.¹ Ofte tymes it
 werieþ me to here & rede many þinges. In þe, lorde, is
 all þat I wille & desire. Aȝ maner doctours holde þei
 4 her pes, & aȝ maner creatures kepe þei her silence in
 þy siȝt; speke þou to me allone. The more þat a man
 is inwardly oned allone to þe, þe mo þinges & þe hyer
 he undirstondiþ, for he takip his list of understondyng
 8 from above. A pure, simple & a stable spirit is not
 dispareled² in many werkes, for he worchip aȝ þynges
 to þe worship of god, & labourip to be ydel in him
 from al maner exquiscion of propre witte. What lettip
 12 þe more & troublip þe more þan þin unmortified affec-
 tion of herte? A gode & a deuoute man first disposip
 with infurþe his werkes, þe whiche he proposip to do
 outwarde. Ner þo werkes drawe not him to desires of
 16 viciouse inclinacioun, but raper he bowip hem to þe
 iugement of riȝt reson. Who hap a strengere bateile
 þan he þat enforcip to ouercome himself? & þat shuld
 be oure occupacion, a man to ouercome himself and
 20 euery day to be strengere þan himself and somewhat to
 profite into bettir. Aȝ maner perfeccioun in þis worlde
 hap a maner of imperfeccion annexed þerto, & oure
 speculacion is not withoute derkenes on som syde.
 24 Meke knowynge of þiself is more acceptable to god
 þan depe inquisicion of kunnyng. Konnyng or bare
 & simple knowing of þinges is not to be blamed, þe
 whiche, in itself considered, is gode & ordeyned of
 28 god; but gode conscience and virtuose lyf is euere
 to be preferrid. And forasmuche as many peple
 studiþ more to haue kunnyng þan to lyue wel, þer
 fore ofte tymes þei errip & bringip furþe litel frute
 32 or noon. O if men wolde yene so gret diligence to
 rote oute vices & to plante virtues as þei do to meue
 questions, þere wolde not be so muche wickednes

The true know-
 ledge is from
 above.

Vince telpsum.

Many study
 rather to know
 much than to liue
 well.

¹ Both D and C omit the sentence—'O veritas Deus, fac me unum tecum in caritate perpetua.' ² C. 'disparled.'

Where are they
who were once
held wise?

'Transit gloria
mundi.'

He is truly wise
who does God's
will.

in þe peple, ner so muche dissolucion in cenobies
and monasteries. Certainly, at þe day of dome, it shal
not be asked of us what we haue radde, but what we
haue done; ner what good we haue seide, but hou 4
religiously we haue lyued. Telle me now, where are
þo lordes & maistres þat þou knewist somtyme whiles
þei lyued & florished in scoles? Now opir men haue her
prebendes, and I wote not whepir þei ones þenke upon 8
hem. In her lyues somewhat þei apperid, & now of
hem spekiþ almost no man. O lorde, hov sone passip
þe glory of þis worlde! Wolde God þat her lif had be
accordyng to her kunnyng, for þen had þei wel studied 12
& wel radde. Hov many ben þere þat perisschip in þis
worlde by veyn konnyng, þat litel recchip of þe seruice
of god! And for þei chese rapir to be grete than meke,
þefore þei vanisshe away in her ovne þouztes. Verily 16
he is grete, þat in himself is litel & meke, and settip
at nouzt aH heizt of worship. Verily he is grete þat
haþ gret charite.¹ Verily he is prudent þat demep aH
erþely þinges as stinking donge, so þat he mowe wynne 20
crist. And he is verily wel lerned, þat doþ þe wille
of God and forsakiþ his ovne.

Of prudence² in mannys workes.

Capitulum 4 iiij.

24

Hit is not to yeue credence to euery worde, ner to
euery stering; but euery þinge is to be peysed
after God warly & by leyser. Allas! euel of a noþer man
is rapir³ bileued þan good & excusid by infirmite.⁴ But 28
þe parfite bileueþ not lightly aH þinges þat men tellip,
for þei knowip mannys infirmite redy to euel & sliding
ynow in wordes.⁵ Herto it longip also not to leue euery

¹ The order of these two sentences is here inverted. The order in C is that of the original.

² C. 'providence.'

³ C. 'sundre.'

⁴ So also C. The Latin is—'ita infirmi sumus.'

⁵ Both A and C omit the sentence—'Magna sapientia non

mannys wordes, ner þat þat he heriþ or bileuiþ lightly
 to tell oþir men. Haue þi counseile with a wise man
 & a man of conscience, and seche rapir to be tauzt
 4 of þy better þan to folowe þine ovne adinuencions.
 Gode lif makip a man wise after god & expert in
 many þinges. The more meke þat a man is & þe more
 suget to god, þe more wise he shal be in all þinges &
 8 þe more pacient.

Believe not evil of
 others too readily.

Of redyng of scriptures. *Capitulum 5 v.*

Troupe is to be souzt in holy writinges, & not in¹
 eloquence. Euary holy writyng owip to be radde
 12 with þe same spirit wherewip it was made. We owin
 in scriptures rapir to seke profitabilnes þan highnes of
 langage. We owe as gladly to rede simple and deuoute
 bokes as hye bokes & profounde sentences. Lete not
 16 þe auctorite of hym þat writip, wheþer he be of gret
 lettüre or litel, change þy conceyt, but lete þe loue of
 pure troupe drawe þe to þe loue of God. Aske not
 who seide thus, but take hede what is seide. Man
 20 passiþ, but þe troupe of our lorde abidiþ euerlastingly.
 God spekip to us in diuerse wises, withoute excepcion²
 of persones. Oure curiosite ofte tymes in redyng of
 scriptures deceiueþ us, in þat we serche curiouse sen-
 24 tence, where it is to be passed ouer simply & not
 curiously enqueride. If þou wolt drawe profit in
 redyng, rede mekely, simply & treuly, not desiring to
 haue a name of connyng. Aske gladly, & here,³ hold-
 28 ing þy pees. And lete not þe paraboles of eldir men
 displese þe, for þei are not brouzt furþe wipouten cause.

Read, not for
 curiosity, but to
 learn the truth.

esse praecipitem in agendis, nec pertinaciter in propriis stare
 sensibus.'

¹ The translator here mistakes the sense. He takes 'clo-
 quentia' for an Abl.

² C rightly has 'accepcion.'

³ The translator omits the words 'verba sanctorum.'

Of inordynate affecciōns. *Capitulum 6 vi.*

The proud and
covetous cannot
rest.

Whan euer a man couetiþ eny þing inordinatly,
anoon he is unrestid in himself. The proude
man & coueitouse man haþ neuere rest; þe poure man 4
& meke in spirite is delited in multitude of pes.
The man þat is not partitly dede in himself is sone
temptid & sone ouercomen in smale þinges & of litel
price. He þat is febil in spirit & yit in maner fleshely 8
inclined to sensible þinges, may not listly withdrawe
him holy from erpely desires. Wherefore ofte tymes,
whan he withdrawiþ a litel, he is sory; & haþ disleyne
when eny man withstondiþ his wille. And if he op- 12
teyne þat he desiriþ, anoon he is greued in his conscience
þat he haþ folowed his ovne passion, þe whiche helpiþ
noping to þe pees þat he haþ souzt. Wherefore in wiþ-
standing of passions stondiþ very pees of herte & not in 16
servinge hem. Wherefore þere is no pees in þe herte of
þe fleshly man, ner in hym þat is aȝ yeuen to outwarde
þinges, but in þe fervent spiritual man.

Self-denial alone
gives peace.

Of fleynge of veyn hope and elacion. 20

Capitulum 7 vii.

He is veyne þat puttþ his hope in men or in crea-
tures. Be not asshamed to serue opir men for
þe loue of Ihesu crist, & to be seen poure in þis worlde. 24
Stonde not upon þiself, but sette þy trust in god. Do
þat in þe is, & god shal be nye to þy gode wille.
Truste not in þin ovne konnyng, ner in þe wilynes of
eny man livyng: but raþer in þe grace of god, þat helpiþ 28
meke folke, & makþ lowe hem þat presumyþ of hem-
self. Reioyce þe not in riches if þou haue eny, ner
in frendes if þei be myȝty; but in god þat zeuiþ aȝ
þinges, & aboue aȝ þinges desireþ to zeue himself. Lifte 32
not up þiself of gretnes ner of beute of body, þe whiche
is corrupte & defouled with a litel siknes. Plese not

God giveth grace
to the humble.

þiself of abilite or of witte, lest þou displese god, of whom comeþ all good þat þou hast naturely. Accounte not þi self better þan opir, lest peraventure þou
 4 be had worse in þe sizt of god, þat knowiþ what is in man. Be not proude of gode werkes; for opir weyes are goddes iuggementes & opir wise mannes, for ofte
 tymes þat plesiþ man displesiþ god. Yf eny gode
 8 þinges þou haue, bileue better þinges of opir, þat þou nowe kepe mekenes. It shal not noye þe if þou sette þe under aȝ men. It miȝt hindre þe muche if þou sette þi self afore opir. Contynual pees is *with* þe meke
 12 man; but in þe herte of þe proude man is ofte envie and indignacion.

Be not proud of thy natural gifts,

nor of thy good works.

Of eschuyng of to¹ grete familiarite.

Capitulum 8 viii.

16 **S**hewe not þin herte to euery man, but mene þy cause to him þat is wise & dredliþ god. Be rare amonge yonge peple & straunge folkes. Blaundisse not riche men, & appiere not before grete men; but
 20 acompeny þiself wiþ meke & symple men,² and trete of such þinges as longiþ to edificacion. Be not familier to eny womman; but generally commende alle gode
 women to god. Desire to be familier *with* god & *with*
 24 his aungeles, & eschue knouleche of men. Charite is to be had to aȝ men, but familiarite is not expedient. It happeniþ som tyme þat a persone unknowen shineþ by bright fame, whos presence offendiþ & makliþ derke
 28 þe eyen of þe beholders. We hope som tyme to plesen opir of oure beyng & livyng togidres, & ofte tymes we begynne to displese þorugh ungodely maners founden in us.

Be familiar only with God and his angels.

¹ C. 'over.'

² Here some words of the original are omitted, which in C are rendered—'with deuoute and welle man-erle men.'

Of obedience & subieccioun. *Capitulum* 9 ix.

Distrust thyself,
and obey those
set over thee.

Hit is riȝt a gret þinge a man to stonde under obedience & lyue under a prelate, & not be at his owne liberte. It is muche more sure to stonde in subieccioun þan in prelatie. Many are under obedience more of necessite þan of charite; and þei haue payne, & sone & listly gretching,¹ & shul neuere gete liberte of mynde, til þei with al her herte subdue hem² 8 for god. Renne here & þere, þou shalt neuere finde quietnes³ but in meke subieccion under a prelate. Ymaginacion & changing of places haþ deceyued many oon. True it is þat euery man after his owne witte is 12 inclined most to hem þat felip as he doþe: but [if]⁴ god be amonge us, it is nedful to us som tyme to forsake oure owne felyng for þe good of pees. Who is so wise þat may fully knowe all þinges? Wherfore truste not 16 to muche in thin owne felyng, but desire gladly to here opir mennys felinges. Yf þy felyng be goode, & þou for god leuest þat, & folowist anoþer mannys felynge, þou shalt more profite þerby. I haue herde ofte tymes 20 þat it is more sure to here and to take counseile þan to yeue counseile. It may wel be þat euery man fele wel; but a man no wise to agre to opir men, when reson & þe maner⁵ askiþ, is token of pride & obstinacie. 24

It is safer to take
counsel than to
give it.

Of eschuinge of superfluite of wordes.

Capitulum 10 x.

Eschue þou noyse & þe prees⁶ of men as muche as þou maist; ffor tretynge and talking of seculer 28 dedes, þou; þei be brouȝt furþe wiþ true & simple intencion, lettij muche. For we biþ sone defoiled & lad into vanite. I haue willed me ofte tymes to haue

¹ C. 'gruccheth.'

² C. 'hemselfe.'

³ C. 'quiete.' The word seems to have been altered in D.

⁴ This word is supplied from C.

⁵ C rightly has 'matier.'

⁶ C. 'prese.'

holde my pes, & not to haue be amonge men. But why speke we & talke we togidres so gladly, siþ we come but seldom home to silence wiþ oute hurting of conscience? Therfore we talke so ofte togidres, for by suche spekyng togidre we seke comfort eiper¹ of oþer, & to releue þe hert þat is made very wiþ diuerse þouȝtes. And we speke mucche of suche þinges as we loue or desire, or suche þinges as are contrary to us. But alas! ofte tymes veinly & unfruytfully. For suche outwarde comfort is a gret hindring of inwarde & heavenly consolacion; and þerfore we owe to wake & to praie, þat oure tyme passe not idely. If it be leful & expedient to speke, speke of suche þinges as longiþ to edificacion. Euel use & taking noon hede of oure gostly encrece & profityng doþ mucche to euel [kepinge]² of oure mouþes. Neuerþeles³ deuoute collacion of spiritual þinges, namely where men of oo. soule & oo. spirit are feloushiped togidres in god, helpiþ gretly to spiritual profityng.

Silence is often better than speech.

Speak of things that tend to edify.

Of pes to be gotten and zele of profityng.

20 *Capitulum 11 xi.*

We shulde haue mucche pes, if we were not occupied wiþ oþer mennys dedys & saienges, þat longiþ not to oure cure. Hou may he longe abide in pes þat mellip him of oþir mennes cures, þat sekip occasions outwarde & seldom gadriþ [him]⁴ wiþ in himself? Blisful are þe simple, for þei shul haue mucche pes. Why wer som holy men somtyme so parfit & so contem-
28 platiue, but for þei studied to mortefie himself in aȝ wisen fro erþely desires? And þerfore þei miȝt take hede to himself, & cleue to god wiþ aȝ þe inwarde of her hertes. But we are occupied with oure ovne

Be not occupied with other men's doings and sayings.

¹ C. 'every.'

² Supplied from C.

³ 'Ner þe later' or 'nerpelat' is usually found in C, where 'Nevertheles' occurs in D. But 'ner þe later' also occurs sometimes in D.

⁴ Supplied from C.

We are too much
entangled in
earthly cares,

and too easily
discouraged in
spiritual things.

We should daily
grow in grace.

passions & are busied ouermuche in transitory pinges. Also seldom it is þat we ouercome eny vice partly. And we tende not euery day to encrease, & þefore we abide colde & leude.¹ Yf we were partly dede to our- 4 self & not intriked to muche wiþ outwarde pinges, þan miȝt we sauoure godly pinges, and somewhat be expert of heuenly contemplacion. The hole & þe grettist impediment is for we are not fre fro passions & 8 concupiscences, ner we enforce not ourself to entre in to þe way of holy men & seintes. Also whan þere comeþ a litel aduersite, we biþ anon þrowen down, & turne us to seke mannes comfort. If we wolde enforce us to 12 stonde in bateile as miȝty men, we shuld se verily þe helpe of our lorde come from heuene; for he is redy to helpe aȝ hem þat fiȝtiþ for him & trustiþ in his grace, þat suffriþ us to haue occasions of fiȝting, þat we mowe 16 haue þe victory. If we put þe profitinge of religion allone in outwarde obseruaunces, our deuocion shal sone haue an ende. But lete us sette þe axe to þe rote, þat we, purged of our passions, mowe haue a peisible mynde. 20 If euery ȝere we destroied groundely o. vice, we shuld sone be parfit men. But ofte tyme we fele þe contrary, for we finde our self better & purer in þe begynnyng of our conuersion þan after many yeres of our pro- 24 fession. Oure feruour & oure profitynge owith² to encrease daily, but now it semeþ a gret pinge if we mowe haue a parte of our first fervour. If we wolde in þe begynnyng putte to a litel violence, we shulde 28 mowe do aȝ pinges aftirwarde wiþ esynes and gladnes. It is greuous to leue pinges acustummed, but it is more greuous a man to do aȝenst his oune wille. But if þou ouercome not smale pinges & liȝt pinges, whan shalt 32 þou ouercome harder pinges? Withstonde þyne inclinacion & unlerne euel custom, lest litel & litel it bringe

¹ C correctly has 'lewke.' The Latin is 'tepidi.'

² C. 'owed.'

þe to gretter difficultie. O if þou woldist take hede
hou moche pes þou shuldist gete to þiself & hou moche
gladnes þou shuldist cause to oþer men in having þiself
4 wel, I suppose þat þou woldist be more besy aboute
spiritual profitynge.

Of þe profit of aduersite. *Capitulum* 12 xii.

8 **H**it is good to us þat we haue som tyme greuaunces
& contrarietes; for ofte tymes þei calle a man into
himself, þat he mowe knowe himself to be in an exile,
& þat he put not his trust in eny erpely þinge. It is
good þat som tyme we suffre ayenseiers, & þat men fele
12 of us evel & unparfitly; yea, þouȝ we do wel & mene
wel. suche þinges helpiþ ofte tymes to mekenes &
defendiþ us fro veyne glory; for þan we seke better þe
inwarde witnes god, whan we ben litel sette by out-
16 warde of men & litel credence is youen to us. Therefore
a man oweþ to ferme himself in god, so þat him
nedith not to seke eny consolacions outwarde. Whan
a man wel disposed is troubled, temptid, or vexid wiþ
20 evel þouȝtes, þan he understandiþ god more necessary
unto him, withoute whom he perceueþ þat he may no
gode þinge do; þan he morniþ, þan he wailiþ, & þan
he praieþ for þe miseries þat he suffriþ. Than also it
24 wrietiþ him to lyve eny lengere; he desiriþ deþe, þat he
miȝt be dissolued & be wiþ crist. Than also he par-
ceuiþ certeinly þat parfit surete ner ful pes may not be
had in þis worlde.

Even unjust gain-
saying is some-
times good for us.

Trouble and
temptation make
us feel the need
of God's grace.

28 Of wiþstondyng of temptacioun. *Capitulum*
13 xiii.

AH þe while þat we are in þis worlde, we mowe
not be wiþoute tribulacion & temptacion. As it
32 is writen in Iob, 'Temptacion is mannys lif in erpe.' &
þefore every man owiþ to be besy aboute his tempta-
cions & wake in prayers, þat þe enemy finde no place

Temptation is
often profitable.

The root of
temptation is
in ourselves.

Fleeing before
temptation will
not save us.

Pity and comfort
others who are
tempted.

of deceyuyn¹, for he slepiþ neuere, but goþ aboute
sekyng whom he may deuoure. There is no man so
parfit ner so holy but þat som tyme haþ temptacions, &
we mowe not fully lacke hem. Neuerþeles temptacions 4
are ofte tymes riȝt profitable to man, þouȝ þei be hevy
& greuours, for in hem a man is mekid, purged &
sharply tauȝt. Aȝ holy men han gon & profited by
many tribulacions & temptacions; & þei þat miȝt not 8
wel suffre temptacion were made men repreued &
failed in her way. Neiþere is none ordir so holy, ner
no place so sure ne² secrete, but þere biþ temptacions
or aduersites. There is no man aȝ sure fro temptacions 12
whiles he lyueþ; for in ourself is wherof we be tempted,
siþ we are borne in concupiscence. Whan oon tribula-
cion or temptacion goþ, a noþer comeþ, and euer som-
what shul we haue to suffre, for we loste þe good of 16
felicite. Many men sekiþ to ouercome temptacions
onely by fleying of hem, & falliþ muche more greuoursly
in hem. By onely fleying we mowe not ouercome,
but by pacience & mekenes we shul be strengere þan 20
aȝ oure enemyes. He þat onely outwarde declineiþ fro
temptacion, & takiþ it not up by the rote, shal litel
profite; but rapier temptacions shul come upon him
ayen, and he shal fele worse & worse. Thou shalt 24
ouercome hem better litel & litel by pacience & long-
animyte, wiþ þe helpe of god, þan wiþ duresse & þin
oune importunitie. In temptacion ofte tymes aske
counseile. Be not harde to him þat is tempted, but 28
ȝeue him comfort, as þou wilst³ to be doon to þe. The
begynnyng of aȝ temptacions is inconstance of herte &
litel trust in god, for as a ship wiþoute gouernaunce is
stired hiderwarde & þiderwarde wiþ þe wawes, so a 32
man þat is remysse & holdiþ not stedfastly his purpos
is dyuersely tempted. ffire preueþ golde, & temptacion

¹ C. 'to deceyve þe.'

² 'sure ne' is not in C.

³ C. 'woldest wille.'

preueþ þe riȝtwise man. Ofte tymes we wote neuer what
 lieþ in oure power to do, but temptacion openiþ what
 we be. Neuerþeles we owe to wake principaly aboute
 4 þe begynnyng, for þan is þe enemy soonest ouercome,
 if he be not suffrid to entre unto þe dore of þe mynde, Principiis obsta.
 but anon as he knockiþ, lete mete him at entre.¹
 first þere comeþ to mynde a symple þouȝt, after þat a
 8 stronge ymaginacion, & than delectacion, & a shreude
 meuing & assentyng. So þe wicked enemy, whiles he
 is not wiþstonded in þe begynnyng, entriþ in litel &
 litel til he be aȝ inne; and þe lenger þat a man tariþ
 12 in wiþstonding, þe more feble he waxiþ continually, &
 his enemy ayenst him more miȝty. Somme men haue
 most greuous temptacions in þe begymnyng of her con-
 uersion, somme in þe ende. Somme by aȝ her lif
 16 haþ non ese. Many men are temptid ful esily, after þe
 wisdom and equite of þe ordynaunce of god, þat peisiþ
 þe states & merytes of men, and ordeineþ all þinges to
 þe helpe of his chosen children. Wherefore we owe not
 20 to dispeire whan we ben temptid, but þe more feruently
 pray god, þat he vouche saf to helpe us in eueri tribula-
 cion, for he, as seint poule seith, shal make in tribula-
 cion suche profityng, þat we shul² suffre it & abide
 24 it. Wherefore lete us meke oure soules under þe miȝty
 honde of god in eueri tribulacion & temptacion, for
 hem þat are meke in spirit he shal saue & enhaunce.
 In temptacions & tribulacions is preued howe muche a
 28 man profitiþ; and þere is most merite, & vertu is beste
 shewed. It is no gret þinge if a man be deuoute &
 fervent, if he fele non hevynes; but if he suffre

Do not despair
 when tempted,
 but pray more
 fervently.

¹ Both C and D omit the quotation from Ovid—

‘Unde quidam dixit :

Principiis obsta ; sero medicina paratur.’

The line ‘Cum mala per longas invaluere moras’ which is necessary to complete the sense, and is added in some editions, is not in the Autograph of à Kempis.

² After ‘shul,’ C has ‘mowe.’

patiently in tyme of aduersitie, þere is hope of gret profityng. Somme men are preserued from gret temptacions, & in smale are daily ouercomen, þat so made meke truste neuere in hemself in gret þinges, þat are 4 founde feble in so litel þinges.

Of fleying of temerary iugement.

Capitulum 14 xiiij.

Judge thyself
rather than thy
neighbour.

Bowe þin eyen to þiself, & be not a demer of oþer 8
mennes dedes. In demyng oþir men, a man
laboriþ in veyn, ofte tymes erriþ and liztly synnep; but
in demyng & discussyng a man self, euere he laboriþ
fruytuously. As it lieþ in our herte, so for þe most 12
parte we deme; & liztly we lese true iugement for
propre loue. If god were euer þe true entencion of
oure desire, we wolde not liztly be troubled for
wiþstandyng of oure ovne witte. But ofte tymes 16
somwhat is hidde wiþ infurþe or comeþ wiþoute
furþe, þat also drawiþ us.¹ Many priuely sekþ hem-
self in þinges þat þey done, & wote not þerof. It
semeþ hem also to stonde in her gode pes, whan aȝ 20
þinges falliþ after her wille & her feling. And if
it falle oþer wise þan þey desire, þei are sone mevid
& sory. For diuersite of opinyons & of wittes ofte
tymes growiþ dissencions bitwene frendes & neigh- 24
bours, bitwene religiouse and deuoute peple. Olde
custom is harde to breke, & almost no man wol be lad
oþir wyse þan him semeþ himself. If þou leene more
to þin ovne reson þan to þe subiectiue vertu of Ihesu 28
crist, it wol be late or þou be a man illuminate, for
god wol haue us partitly suget to him, & by loue
inflammate passe aȝ maner mannys reson.

Lean not on thine
own reason.

¹ Here is added in margin, 'to inconueniens.' This is not in C.

Of workes done of charite. *Capitulum* 15 xv.

Evel is not to be doon for no þinge in þis worlde,
 ner for mannes loue. For¹ þe profit of him þat
 4 is nedy a gode werke may som tyme be lefte or elles
 chaunged for þe better; for in þis maner of wise þe
 gode werke is not destroyed but chaunged. Wipoute
 charite þe outward werke auailiþ nouȝt; but what
 8 euer be doon of charite, be it neuer so simple, ner so
 litel, aȝ is fructuose. For god peisiþ² more of hou gret
 charite a man doþ a werke þan hov gret a werke he
 doþ. He þat loueþ muche doþ muche, and he doþ
 12 muche þat doþ a þinge wel. He doþ wel þat serueþ
 more þe common wele þan his oune wele. Ofte tymes
 it semeþ to be charite, & it is carnalite; for carnal
 inclinacion, propre wille, hope of rewarde, affeccion of
 16 profyt, are but seldom oute of þe way, but euere redy.
 He þat haþ very & parfit charite sekith himself in no
 þynge, but oonly desireþ þe glory of god in aȝ þinges
 & aboue aȝ þinges. Also he haþ envie to no man, for
 20 he loueþ no propre ner pryuate ioy; ner he wol not ioy
 in himself, but aboue aȝ þinges he desirþ to be made
 blisful in god. He ascriueþ to no man eny good þinge,
 but holy referriþ aȝ þynges to god, of whom þei
 24 proceden originaly, in whom aȝ seintes restiþ finaly.
 O he þat had verely þat konnyng³ of charite, shuld
 treuly⁴ fele þat aȝ erþely þinges are ful of vanyte.

Not the value of
 the work is most
 important, but
 the spirit in which
 it is done.

Seek not thyself,
 but the glory of
 God.

Of beringe of opir mennes infirmities and
 28 defautes. *Capitulum* 16 xvi.

Suche þinges as a man may not amende in himself
 & in opir, he owiþ to suffre patiently, til god

¹ C, 'Thogh for.'

² C, 'preisip.' But D is right. Lat. 'pensat.'

³ The Latin is 'scintillam.' The translator must have read
 the word 'scientiam.'

⁴ C, 'verily and truly.'

Bear with per-
verse brethren ;

others have some-
times to bear with
thee.

We are more
ready to amend
others than our-
selves.

We need each
other, and must
help each other.

ordeyne þe contrarye. Thenke perauenture þat it is
bettir to þe to suffre such contrarieties for þi preuing &
þi pacience, wiþoute þe whiche oure merites are of litel
price. Neuerþeles þou owist for suche impedimentes 4
pray mekely god þat he vouche saf to helpe þe, þat
þou mowe suffir benignely. If eny suche [ther be þat]¹
be onys or twies amonished, and wol not agre, ner be
counseiled, striue not wiþ him, but committe aȝ to 8
god, þat his wille and his worship be doon & had in
all his seruantes, þat can wel turne euel into god.²
Studie to be pacient in suffring & beringe opir mennes
defautes & aȝ maner infirmities ; for þou hast many 12
þinges þat must be suffrid of opir men. If þou mowe
not make þiself suche as þou woldist, hov maist þou
haue a noþer at þy plesaunce ? Gladly we desire to haue
opir men parfite, but we wol not amende oure ovne 16
defautes ; we wol þat opre men be streitly correcte, and
we ourself wol not be correcte. Oþer meynes large
licence displeisþ us, but we to ourself wol have no
þinge denyed þat we aske. We wol haue opir restreyned 20
by statutes, & we wol suffre us in no wyse to be more
restreyned. And þus it apperisþ hov seldom we peyse
oure neighboure as ourself. If all men were parfit, what
had we þan to suffre of opir men for god. Now þefore 24
god hap ordeyned þat we shul lerne euery to here
opirs birdon, for þere is no man wiþoute defaute,
no man wiþoute birden, no man sufficient to himself,
no man wise ynow to himself ; but we must bere 28
togidres, comforte togidre, helpe togidre, teche &
amonisse togidre. What euery man verily is, best
is³ shewid by occasion of aduersite ; for occasions make
not a man frayle,⁴ but þei shewisþ what þe man is. 32

¹ Later, in margin. Not in C.

² Corrected to 'good' by a later hand.

³ Later.

⁴ In margin ; 'fragilem' is untranslated in C also.

Of Religiouse lyf. *Capitulum* 17 xvij.

Hit behouep þat þou lerne to breke þi self in many þinges, if þou wolt accorde & kepe pes wip opir.
 4 It is no litel þinge a man to dwelle in monasteries & congregacions, & þere to lyue wipoute quereH, & so treuly to abide to his lyues ende. Blesful is he þat þere lyueþ wel & graciously endip. If þou wolt
 8 stonde duely & profite, acounte þe as an exile & a pilgrym upon erþe. It bihouep þe to be a fool for crist. If þou wolt lede a religiose lif, habite & tonsure litel auailip; but chaungyng of maners, & hool mortifi-
 12 cacion of þe passions, makip a very Religious man. He þat sekip opir þan purely god, & helpe of his soule, he shal not fynde but tribulacion & sorwe; ner he may not longe stonde in pes but if he enforce himself to
 16 be lest & suget to aH. Thou comest¹ to serue & not to gouerne; knowe wel þat þou art called to suffre & to labore, not to be idel & telle tales. Here are men preued as golde in þe fornace, here may no man
 20 stonde but yf he wol meke him self with aH his herte for god.

The religious must be a fool for Christ.

He is called to suffer and to labour.

Of þe ensamples of holy fadres. *Capitulum* 18 xviij.

Beholde þe quicke ensamples of olde fadres, in þe whiche shyneþ² very perfeccion, & þou shalt se hov litel it is & almost nouzt þat we do. Allas! what is oure lif compared to hem? Holy men & þe frendes of
 28 god haue seruyd oure lorde in hongre & þurst, in colde & nakednes, in labore & werynes, in wakinges & fastinges, in praiers & holy meditacions, in persecucions & many repreues. O hov many & hov greuous tribula-
 32 cions suffrid apostels, martires, confessours, virgines, & aH Religiouse þat wolde folowe þe steppes of crist! for

Think of the saints of old time,

¹ C. 'camest.'

² C. 'shone.'

and how they
bore the cross.

þei hated her soules, þat is to say, her bodely lyues, þat
þei miȝt kepe hem in to lif euerlasting. O hov streijt
a lif lyued holy fadres in deserte! hov longe & hou
greuous temptacions suffrid þei! hov ofte were þei vexid 4
of þe enemy! hov contynual & hou seruent praiers
offrid þei to god! hov sharpe abstinences dide þei! hov
gret zeles & feruour had þey to spiritual profityng! hou
gret¹ batelle kepte þei aboute destruccion of vices! hov 8
pure & riȝt intencion helde þei to god! By þe day þei
labored, and þe niȝtes þei yaue hem to praiers, þouȝ
in laboryng þei cessid not from inwarde praier; euery
tyme þei spendid fruytfully, euery houre to take hede 12
to god semed short, and for gret swetnes of contem-
placion som tyme was foryeten þe necessite of bodely
refeccion. Thei renounced aȝ maner richesse, digni-
tes, worshipes, frendes, & kynne; þei kepte to haue 16
nouȝt of þe worlde, unneþe þei toke þat was necessary
to þe lyf, and sorwed to serue þe body in his neces-
site. Thei were poore of erpely þinges, but riȝt riche
in grace & vertues. Outwarde þei were nedý, but in- 20
warde þei were refreshid wip grace & gostly comfort.
To þe worlde þei were alienes, but to god þei were
familiar frendes. To himself þei semed as nouȝt &
despised of þe worlde, but in þe eyen of god þey 24
semed² preciose & chosen. Thei stode in very mekenes,
þei liued in simple obedience, þei walked in charite &
paciens; and þefore euery day þey profited in spirit
and gate gret grace anenst³ god. They were yeuē as 28
in ensample to aȝ Religiose men, and þese owe to pro-
uoke us more to lyue & profite wel þan þe gret nombre
of sluggussh⁴ and leuke men to make us remysse &
laxe. O hov gret was þe feruour of religion in þe 32
begynnyng of his institucion! O hov gret deuocion of
praier, hou grete zeles of folowyng of vertu, hov gret

They were given
us for examples;

¹ C. 'stronge.'

² C. 'were.'

³ C. 'ayenste.'

⁴ C. 'sluggel.'

discipline þat tyme proue!¹ hou grete reuerence &
 obedience under reule floured in hem aft! Witnessiþ
 yit þere steppes þat are lafte, þat þei were verily holy
 4 men & parfite men, þat fizling so dontely þrewe þe
 worlde under foot. Now is he accountid grete þat is
 not a breker of þe rule, þat can suffre paciently þat
 befalliþ.² O þe sluggussnes³ & þe negligence of oure
 8 tyme, þat we so sone declýne from oure raþer feruour,
 and are wery to lyue for sluggussnes³ and werynes!
 Wolde god þat þe profityng of vertu slepe not utterly
 in þe, þat hast seen so many ensamples of deuoute
 12 men!

but how far do we
 fall below them!

Of þe exercises of a gode Religiose man.

Capitulum 19 xix.

The lif of a gode Religiose man owiþ to shyne in
 16 al maner vertu, þat he be suche inwarde as he
 apperþ outward to men. And worþely it owiþ to be
 muche more inwarde, þan þat þat is seen outwarde.
 For god is oure beholder, whom souerainly we owe to
 20 worshiþe where euer we be, & go clene in his sight as
 angeles. Enery day we owe to renewe oure purpose,
 & sterc ourself to fernour, as þouȝ we had be⁴ first con-
 uertid, & say, ‘helpe me, lorde god, in my gode purpos
 24 & in þy seruice, and graunte me þis day to begynne
 parfitylly, for nouȝt it is þat I haue do unto þis tyme.’
 After oure purpos, so is þe course of oure profityng; and
 he þat wol profite wel hap nede of gret diligence; for
 28 if he þat purposiþ sadly, failiþ ofte tymes, what shal
 falle of him þat seldom or neuere purposiþ eny þinge
 sadly? Neuerþeles in diuerse maners it happeniþ men

Every day our
 self-consecration
 should be re-
 newed.

¹ The Latin is ‘vignit.’ But C has ‘prove,’ and a later hand has changed the word in D to ‘proved.’

² C. ‘he taketh.’ The orig. is ‘quod accepit.’ The text of D appears to have been altered here.

³ C. ‘sluggedness.’
⁴ Here C inserts ‘þis day.’ The Latin has ‘hodie’ here as well as further down.

to forsake her purpos; and þouȝ yt appere list, ȝit it is
 not wipoute som maner of hindring. The purpos of
 riȝtwise men hangeþ raþer in þe grace of god þan in
 mannys ovne wisdom, in which þei truste euer in aȝ 4
 þinges þat þei doþ.¹ ffor man purposiþ & god disposiþ,
 ner mannes wey is not in man. Yf an accustomed
 exercise be som tyme lafte by cause of pite, or for profit
 of our neighbour, it may sone be recovered ayen. But 8
 if it be listly forsaken þorugh hevynes of soule or negli-
 gence, it is vituperable, & wol be founde noyous. Lete
 us enforce us asmuche as we can, & yit shul we listly
 faile in many þinges. But euermore somewhat in cer- 12
 teyn is to be purposed, & namely ayenst þo þinges þat
 most lette us. Oure outwarde & oure inwarde exercises
 boþe owyn to be serched & kepte in ordir, for boþe
 are expedient & helping to gostly profit. If þou mowe 16
 not continually gadre thiself togidre, namely som tyme
 do it, at lest onys² a day, þe mornynge or þe evenynge.³
 In þe mornynge purpose, in þe eventide discusse þe
 maner, what þou hast ben þis day in worde, worke, & 20
 þouȝt; for in þese peraventure þou hast ofte offendid þy
 god & þy neizbore. Girde þe as a man ayenst þe fendes
 wickednes. Refreyne glotonie, & þou shalt þe more
 esily restreyne aȝ þe inclinacion of þe flesshe. Be 24
 neuere al idel, but eijer be reding, or wrytinge, or
 praieng, or þenkyng, or somewhat laboring for þe common
 profit. Bodely exercises are to be done discretly, not
 to be taken euenly & like of aȝ men. Tho þat are not 28
 common þinges, are not to be shewed outwarde, for
 priuate þinges are more surely exercised in secret wise.
 Neuerþeles be war þat þou be not slowe to common
 þinges, and more redy to priuate & singuler exercises; 32
 but þo þat are due & enioyned, truly fulfille[d],⁴ yf þere

Always have some
 definite spiritual
 improvement in
 view.

Never be alto-
 gether idle.

Be not absorbed
 in private devo-
 tion, to the neg-
 lect of the service
 of thy brethren.

¹ 'or purposeth' is added in C.

² C. 'ones.'

³ C. 'eventide.'

⁴ The *d* is supplied from C.

he vacant tyme, ȝelde þe to þiself as þy denocioun desiriþ.
 AH mowe not haue o. maner exercise, but oon þis,
 a noþer þat, as according. Also for congruence [of
 4 tyme]¹ diuersite of exercises plesiþ, for somme are more
 sauory in festiual days, and somme in feriall. Oþer
 we nedip in tyme of temptacion, oþer in tyme of pes
 & quietnes. Oþer we must þenke whan we are sory,
 8 & oþer whan we are gladde in oure lorde. In principale
 festes gode exercices owip to be renewed, & þe helpe
 of þe seintes more feruently to be sought. From feste
 into feste we owe to purpose, as þouȝ we shuld þat
 12 tyme passe oute of þis worlde, & go to þe fest euer-
 lastinge. þerfore we owe to arraie ourself more bisely
 in deuoute werkes, & lyue þe more deuoutly, and kepe
 every obseruaunce þe more streitly, as we þat shal in
 16 haste receyue þe rewarde for our laboure. And if it be
 delaied, lete us accounte ourself as men not fully redy,
 and unworþi to come to so gret a glory, þe whiche shal
 be reueled in us in tyme ordeined; and lete us studie
 20 to make us redy to go out of þe worlde.² ‘Blisful is
 þat seruaunt,’ saip luke, ‘whom oure lorde, whan he
 comeþ, findip wakyng, for I say yow verily, he shal
 sette him aboue all his goodes.’

Study to be found
watching.

24 Of loue of silence, and to be allone.

Capitulum 20 xx.

Seke þe a conuenient tyme to take hede to þiself,
 & þenke ofte tymes of þe benefetes of god. Leue
 28 curiose þinges, & rede suche maters þat raper ȝeueþ
 compunecioun þan occupacion. Yf þou wipdrawe þiself
 fro voide spekinges & idel circutes, & fro vanites
 & herynge of tydings, þou shalt finde tyme sufficient
 32 & covenable for to haue swete meditacions. The grete
 holy men, where as þei miȝt, þei fledde meunes felou-

Read, not things
curious, but
things edifying.

¹ Later hand. Not in C.

² C. ‘body.’

Rather be silent
than speak;

rather stay at
home than go
abroad.

Beware of false
security.

ship, & chace¹ to lyue to god in secret places. Oon
seide, 'as ofte tymes as I was amonge men, I come²
a lasse man,' þat is to say lesse³ holy. This we finde
by experience whan we talke eny while. It is liztlier ⁴
a man ay to be⁴ still þan to not excede in wordes.
It is more lizt a man to abide priuely atte home þan
sufficiently to kepe himself beyng oute. Wherefore
who euere purpose to come to inwarde & to spiritual
þinges, it bihoueþ him to decline fro þe company
of peple⁵ with Ihesu. No man apierip surely out-
warde but he þat loueþ gladly to abide at home.
No man spekeþ surely but he þat is glad to holde ¹²
his pes. No man is surely aboue but he þat wol
gladly be bineþe. No man surely comaundiþ but he
þat haþ lerned to obeye. No man ioieþ surely but
if he haue witnes of gode conscience. Neuerþeles þe ¹⁶
surete of holy men was neuere wipoute drede of god,
ner þei were þe lasse besy & meke in himself þouþ þei
had gret vertues & grace. The surete of shrewes
growiþ of pride & presumpcion, and in þe ende it ²⁰
turniþ into deceite. Promitte neuer þiself surete in
þis worlde, þouþ þou seme a gode religious man or a
deuoute heremyte. Ofte tymes þei þat are best in
mannys estimacion fallen most perilously for her owne ²⁴
trust. Wherefore it is not profitable þat þei lacke
uttirly temptacions, but ofte tymes be impugned, lest
þei be to seure & lest þei be lifte up by pride, ner lete
hem not liztly decline to outwarde consolacions. O ²⁸
who þat neuer souzt transitory gladnes, who þat neuer
occupied him in þe worlde, hov gode a conscience shuld
he kepe! O he þat wolde kutte away al maner of
veyne besines, and wolde þenke al onely on gostly & ³²

¹ C. 'chase.'

² C. 'came.'

³ In margin; 'lasse' in text of C.

⁴ For 'ay to be,' C has 'to be alle.'

⁵ For 'company of peple' C has 'pres.' D has been
altered here.

⁶ C. 'overgrete.'

godly pinges, and sette al his hope in god, hov gret
 pes and quiete shuld he haue! There is no man
 worþy heuently comfort but he diligently exercise him-
 4 self in holy compunction. If þou hertly be compuncte,
 entre into þy pryue closet, exclude al worldly noyce, as
 it is writen, 'Be ye compuncte in your pryue couches';
 þou shalt finde þere þat wipouten þou shalt ofte tymes
 8 lese. The celle wel continued waxiþ swete, and þe
 celle evel kepte engendriþ werynes. If in þe begynnynge
 of þi conuersion þou kepe þi celle & dwelle wel þerin,
 it shal be to þe afterwarde as a dere & wel biloued
 12 frende & most plesant solace. In silence & quiete
 profitiþ þe deuoute soule, & lerniþ þe priuete of
 scriptures; þere he findeþ þe flodes of teres, wherwiþ
 by every niȝt he mowe wasshe & clense hymself, þat
 16 he mowe be þe more familiar to his maker þat he
 wiþdrawiþ him fer fro secular noyce. He þat with-
 drawiþ himself from frendes & knowen men, god shal
 nye unto him, wiþ his holy aungeles. Better it is a
 20 man to be hidde & take cure of hymself, þan taking
 non hede of himself to worche wondres. It is com-
 mendable a man of religion seldom to go oute, to fle to
 be seen, & not wille to se men. Wherto wolt þou se
 24 þat þe is not leful to haue? The worlde passiþ & his
 concupiscence. The desires of sensualite drawn to
 walking aboute; but whan þe houre is passed, what
 cometh þorow but grueching of conscience & dispersion
 28 of herte? A glad goinge oute ofte tymes bringiþ
 furþe a sorful comyng home, and a glad wakyng ouer
 even bringiþ furþe a sory mornyng. So every flesshly
 ioy entriþ in pleasantly, but in þe ende he bitriþ and
 32 sleep. What maist þou se elleswhere þat þou maist
 not se here? lo here heuene, erþe, & all elementes, &
 of þese all pinges are made. What maist þou se elles-
 where, þat may longe abide under þe some? Perauen-
 36 ture þou waitist to be filled; but þou shalt neuer come

'Enter into thy closet.'

Seek not to see
 or be seen.

Dwell with Jesus
in thy cell.

þerto. If þou sawist all þinges þat are present, what were þat but a veyn sight? Lifte up þin eyen to God on hye, & pray god for þy synnes & þy negligences; leue veyn to þe veyn, & take þou hede to þo þinges 4 þat god comaundip þe. Shitte þy door upon þe, & calle to þe Ihesu þy loue. Dwelle wip him in þy celle, for þou shalt not fynde elleswhere so gret pes. If þou haddist not gone oute, nor herde no tidynges, þou shuldip þe 8 better abiden in pes. And sip it delitip þe oper whiles to here newe tidynges, it bihouep foluyngly to suffie turbacion of herte.

Of compuncceyoun of herte. *Capitulum* 12
21 xxi.

Let good habits
supplant evil
ones.

Yf þou wolt eny wise profite, kepe þe in þe drede of god, & be not in to gret liberte, but refreyne þi wittes under disciplyne, & yeue not þiself to un- 16 couenable gladnes. Yeue þe to compuncceion of herte, & þou shalt finde deuocion. Compuncceion openip many þinges þe whiche dissolucion sone lesip. Wonder it is þat a man may at eny tyme be glad, þat considrip his 20 exile & so many perels of his soule. For liztnesse of þe herte & negligence of oure defautes, we fele not þe sorowes & þe harmes of oure soules, and ofte tymes we lawhe veinly, whan we shuld by reson raþer wepe. 24 There is no verrey liberte ner gode merþe but in þe drede of god, wip a gode conscience. Blisful is he þat may putte away every letting distraccion, and bringe himself to þe onehed of holy compuncceion. Blisful is 28 he þat voidip fro him al þat may defoule or greue his conscience. ffigte manly; custume is ouercome wip custume. If þou canst leue men, þei shul wel leue and suffre þe to do þin ovne dedes. Drawe not to þe þe 32 maters of opre men, & implie not þiself in causes of grete men. Haue þyn eye first upon thiself, & amonisshe

þiself spiritually before aȝ opir þat þou louist best. If
 þou haue not þe fauour of men, be not sory þerfore;
 but lete þis be greuous to þe, þat þou hast not þiself wel
 4 & circumspectly, as it besemeth¹ þe seruaunt of god &
 a deuoute religiouse man to lyue. Ofte tymes it is
 more profitable & more sure þat a man haue not many
 comfortes in þis lif, after þe flesshe namly. And þat we
 8 haue not or þat we seldom fele godly consolacions, it
 is oure owne defeaute; for we seke not compuncion, ner
 we put not utterly away veyn & outwarde comfortes.
 Knouleche þe not worþi godly consolacion, but raþer
 12 worþi muche tribulacion. Whan a man is partlytly
 compuncte, þan is aȝ þe worlde greuous & bitter to
 him. A gode man findiþ sufficient mater of sorewing
 & weping; wheþir he considre himself, or þenke on
 16 his neighbore, he shal knowe þat no man lyueþ here
 wipoute tribulacion. And þe more streiztly þat he
 considriþ himself, so muche more he sorewip. Maters
 of riȝtwys sorwe and of inwarde compuncion are oure
 20 synnes and oure vices, where in we lye wrapped so
 þat we mowe but seldom beholde heuenly þinges. If
 þou þouztist ofter on deþe þan þou dost of longe lif, no
 doute but þou woldist more feruently amende þiself. Or
 24 elles if þou woldist hertly beholde þe peynes of helle &
 purgatory,² I bileue þat þou woldist gladly suffre payne,
 labour, & sorwe, dredynge no maner of rigour; but for
 þese goþ not to þe herte, and yit we loue blaundissinges,
 28 þerfore we remayne colde & slowe. Ofte tymes it is
 neede of spirit wherof þe wrecchid body so liztly com-
 pleineþ. Pray þerfore mekely to oure lorde, þat he
 32 ȝeue þe þe spirit of compuncion, & say wip þe prophete,
 'ffede me, lorde, wip þe brede of teres, & ȝeue me drinke
 in teres in mesure.'

There is much
matter for sorrow
within and
around us.

Pray for a spirit
of penitence.

¹ In margin. C has 'sat,' which seems to have stood originally in D.

² 'Purgatory' is erased in C.

Of consideracion of mannes misery.

Capitulum 22 xxii.

Wrecchid þou art where euere þou be, & whiperso-
 euere þou turne þe, but yf þou turne þe to god. 4
 What art þou troublid, þat aȝ þinge comeþ not to þe as
 þou willest or desirist? who is þat, þat haþ aȝ þinge at
 his ovne wille? neiþer I ner þou, ner no man in erþe;
 þere is no man in þis worlde wiþoute som maner of tribu- 8
 lacion or anguisshe, þouȝ he be kinge or pope.¹ Then
 who is in best cas? for soþe he þat may suffre eny
 þinge for goddis sake. Lorde, now þere are many weike
 folke that seyne, ‘O hov gode a lif þat man haþ, hov 12
 grete, hov riche, hov miȝty, hov hye he is!’ But
 beholde heuently godes, & þou shalt se þat aȝ þese
 temporaȝ godes biþ as noon, but þei biþ ful uncertein,
 & more grevinge þan esynge, for þei are neuere had 16
 wiþoute besynes and drede. It is manys felicite to
 haue temporaȝ godes in abundaunce, but mediocrite
 sufficiþ him. Verily it is a misery to lyue upon erþe.
 The more spiritual þat a man wol be, þe more this 20
 present lif apperith bitter; for he felip better & seef
 more clerly þe defautes of manys corrupcion. For to
 ete, to drinke, to wake, to slepe, to reste, to labore, & to
 be soget to þe necessites of kynde is very misery, and 24
 an affliction to a deuoute man, þat wolde fayn be lose
 & fre fro synne. The inwarde man is ful sore greued
 wiþ bodely necessites in þis worlde. Wherefore þe
 prophete praieþ deuoutly þat he mowe be fre fro hem, 28
 saing: ‘Lorde, delyuere me fro my necessites.’ But wo
 to hem þat knowe not her misery, but more wo to hem
 þat loueþ þis misery & þis corruptible lif. ffor þere bep
 somme þat so hertly clippith þis wrecchid lif þat þouȝ 32
 þei mowe unneþe haue her necessities wiþ laboringe, yea
 & beggyng, yet if þey miȝt lyue here euere, þei wolde

Human life is
wretched.

Woe to them who
love this miser-
able life!

¹ ‘Pope’ is partly erased in C.

take none hede of þe reme of heuene. O þe madde men
& oute of true bileue, þat lyne so depely in erpely
þinges þat þei sauore non heuenly þinges. But þese
4 wrecches ȝit in þe ende shul greuously fele, hov nouȝt it
was & hov vile þat þei haue loued. But þe seintes of
god & aȝ deuoute men & frendes of crist, haue not
take hede to þat þat plesip þe flesshe, ner to hem þat
8 haue floured in þys worlde; but al her hope & al her
intencion haþ be to þinges euerlastynge. Aȝ her desire
was borne up to þinges inuisible & abiding, lest by lone
of þinges visible þei were drawn to þese lowest þinges.
12 Broþer, lese not þi confidence of profityng to spiritual
þinges: ȝit hast þow tyme & houre; why wolt þou tary
þy purpos til to morow? Arise & begynne anone, &
say, 'Now is tyme of [doinge, now is time of]¹ purg-
16 ynge, now is tyme of amending.' Whan þou art euil
at ese, þan sey, 'Now is tyme of merite.' Thou must go
þroȝhe² fyre & water or þou come to refresshing. But
if þou do force to þiself, þou shalt neuere ouercome vice.
20 Al þe while þat we bere þis fraiel body, we can not
be wiþoute synne, ner lyue wiþoute heuynes & sorwe.
We wolde gladly haue quiet from al misery, but for as
muche as by synne we loste innocence, we loste also
24 very blesfulnes; þerfore we must kepe pacience & abide
þe mercy of god, til þys wickednes go away, & þis mor-
talite be swolwyd up of lyfe. O hov gret is manys
frailte þat is prone & redy to vices! þis day þou art
28 shryuen of þy synnes, and to morow þou dost like
synnes ayen. Now þou purposist to be ware, & wiþin
ij. houres³ þou dost as þouȝ þou haddest neuer taken
suche purpos. Wherefore we haue gret cause to meke
32 ourself [and never to feele any grete þinge of oure
selfe],⁴ for we biþ so frail & so unstable. Also it may

Desire things un-
seen and abiding.

Be up and doing.

¹ Supplied from C.

² C. 'bi.' The text has been altered in D.

³ '2 hours.' The Latin is 'post horam.'

⁴ Supplied from C.

The time for rest
is not yet.

sone be loste by negligence þat is unneþe gotten in grete tyme by grace. What shal falle of us in þe ende þat are sluggussh¹ so eerly? Wo be to us, þat þus wol decline to reste, as þouȝ þere were pes & surete, siþ þere apperip 4 ȝit no steppe of very holines in oure conuersacion. It were nede þat we were nowe enformed as younge nouyces to gode maners, if peraenture þere were eny hope of amendement to come, or of more spiritual profitynge. 8

Of meditacion of deth. *Capitulum* 23 xxiii.

Live as if thou
wert to die forth-
with.

This day a man is, & to morow he apperip not. Ful sone shal þis be fulfilled in þe; loke whether þou canst do opir wise.² And whan man is oute of sizt, sone 12 he passip oute of mynde. O þe dulnesse & þe hardenes of mannes herte, þat onely þenkip on þinges present, & prouidip not more for þinges to come! Thou shuldist haue þe so in enery dede & euery þouȝt, as þouȝ þou 16 shuldist dye anon. If þou haddist a gode conscience, þou shuldist not moche drede deþe. It is better to eschue synnes þan to fle deþe.³ If þou be not redy to day, how shalt þou be redy to morow? The morwe is 20 a day uncerteyn, & what wost þou if þou shalt lyue to morwe? What auailip it to lyue longe, when ther ys lyteH amendment?⁴ A longe lif amendip not at aH tyme, but som tyme encreseit synne. Wolde god 24 þat we lyued wel in þis worlde o. day! Many men accountin þe ȝeres of her conuersion, but ofte tymes litel is þe fruyt of amendement. If it be dredful to dye, peraenture it is more perilous to lyue longe. Blisful is 28 he þat hap þe houre of his deþe euere before his eyen, & þat euery day disposeþ himself to dye. If þou haue seen eny man dye, þenkip þat þou shalt go þe same wey.

¹ C. 'slugged.' The word has been altered in D.

² The order in the opening sentences in both C and D differs from that in the Latin.

³ This sentence is omitted in C.

⁴ C has, 'if we amende but litel.' D has been altered here.

Whan it is mornynge, wene þiself þat þou shalt not
come to þe even. And whan even comeþ be not bolde
to be here¹ þiself the mornynge. Wherefore be euere
4 redy, & lyue so þat deþe finde þe neuer unredy.

Many men dien sodenly & unavisid; for what houre
we wene not þe sonne of man shal come. Whan þat

'We know not
the day nor the
hour.'

last houre comeþ, þou shalt begynne to fele all oþer wise
8 of þy lif þat is passed, & þou shalt gretly sorwe þat þou
hast be so remysse & so negligent. O hov blessed is
he, þat laboriþ to be suche in his lyf as he desiriþ to
be founde in his deþe! These shul ȝeue gret trust to

Be such in life as
thou wouldst be
found in death.

12 dye, parfit contempte of þe worlde, feruent desire of
profitynge in vertues, loue of discipline, labour of pen-
aunce, promptitude of obedience, denyeng of himself,
beryng of al maner aduersite for þe loue of crist.

16 While þou art hool, þou maist do muche good; but
whan þou art syke, I wote not what þou maist do. ffewe
þere biþ þat are amendid by siknes, as þey þat gon muche
a² pilgrymage are but seldom þe holier. Delaie not þe

20 helpe of þy soule for trust of frendes and of neighbours,
for men wol foryete þe sonner þan þou wenist. It is
better now to make prouysion by tyme, & sende to fore
som good, þan to truste in oþer mennes helpe. If þou

24 be not besy for þiself now, who shal be besy for þe in
tyme comyng? Now tyme is riȝt preciose; but alas!
þat þou spendist it no more profitably, where in þou
maist deserue where of euerlastingly to lyue. Tyme

Time is precious.

28 shal come þat þou shalt desire o. day or an houre for þin
amendement, & þou wotist not whepir þou shalt gete
it. O my dere frende, of hov gret perel maist þou
make þe fre, & of hov gret drede delyuere þiself,

32 if þou be now enermore dredful & suspecte of deþe!
Studie to lyue so now, þat þou mowe in þe houre
of deþe raþer ioy þan drede. Lerne now to dye to

¹ An error for 'behete,' i. e. promise. C has 'byhiete.' The Latin is 'polliceri.'

² C has 'on.'

Die now to the
world, and here-
after thou shalt
live with Christ

þe worlde, þat þan þou mowe begynne to lyue wiþ crist. Lerne now to despice all þinges, þat þou mow þan go frely to crist. Chastise now þy body by penaunce, þat þou mowe þan haue certyn confidence. And, þou 4 fool, wherto þenkist þou þiself to lyue longe, siþ þou art sure of no day? hov many are deceiued, & ayenst aH hope drawen oute of þe body! hov ofte hast þou herde men say, þat man was slaien wiþ a swerde, he 8 drouned, he falling from hye brake his nek, he in etinge sodenly waxid stif, he in pleyeng toke an ende, anoper wiþ fire, a noþer wiþ yren, a noþer wiþ pestilence, a noþer slaien amonge þeues. And so þe 12 ende of all is deþe, & mannys lif passip awey sodenly as a shadowe. Who shal haue mynde on þe after þi deþe, & who shal praie for þe? Do, my dere broþer, now what þou maist do, for þou wost not whan þou shalt dye, and 16 þou wost not what shal come to þe after þy deþe. Whiles þou hast tyme, gadre riches immortale; þenke no þinge but þi soule helpe; charge onely þo þinges þat longip to þi soule.¹ Make þe now² frendes, worshiping 20 holy seintes, & folowyng her werkes, þat whan þou failist in þis lyf, þei receiue þe into euerlastinge tabernacles. Kepe þiself as a pilgrime & a geste upon þe erþe, to whom longip no þinge of worldly besynes. 24 Kepe þin herte fre & rere it up to þy god, for þou hast here non abiding cite; þider directe³ praiers & daily mornynge wiþ teres, þat þy spirit after þi deþe mowe deserue blisfully to come to our lorde. 28

Behave as a
pilgrim and a
stranger here.

Of þe iugement and of þe peynes of synners.

Capitulum 24 xxv. (sic).

In aH þinges beholde þe ende, & hov þou shalt stonde before þe rightwise Juge, fro whom is no 32

¹ 'þi soule' is omitted in C. The Latin has 'quae Dei sunt.'

² C. 'new.'

³ 'dresse' in C. The word appears to have been altered in D.

pingē hid. He is not quemed wip ȝiftes, he receueþ non
 excusacions, but þat riȝtwys is he shal deme. O þou
 most wrecchid and unsauory synner, what shalt þou
 4 answere god, knowing aȝ þin eueles, þat som tyme art
 aferde of þe lokyng of a man þat is wrope? Why dost
 þou not prouyde for þiself ayenst þe day of dome,
 whan no man shal be excused ner defendid by a
 8 noþer,¹ but euery mannes birden shal be ynow to
 himself? Now þy labour is fruytful, þi weping accept-
 able, þi mornyng exaudible, þi sorowe is satisfactory
 and purgatory. He haþ a gret & an holson purgatory
 12 þat paciently receyueþ wronges, þat sorowip more for
 oþir mennes malice þan for his owne wronges, þat
 gladly praieþ for his aduersaries, & hertly foryeuiþ his
 trespassours, þat tarieþ not to aske forȝifnes of oþer,
 16 þat more liztly [forȝeueþ]² þan he is wroþ, þat doþ
 violence to himself, þat laborip in aȝ wises [to holde]³
 his flesshe under þe spirite. Bettir it is to kutte away
 & purge þy synnes & þi vices here, þan to reserue
 20 hem to be purged in tyme comyng. Verily we deceyue
 ourself by inordinate loue of our flesshe. What oþir
 þinge shal þat fire deuoure but onely þy synnes? þo
 more þat þou sparist þiself now and folowist þi flesshe,
 24 þe lenger þou shalt be punysshed, & þe more matere
 of brenyng þou reseruist. In what þinge a man haþ
 synned, in þo þinges a man shal be punysshed. There
 slowe men shul be pricked wip brenyng prickes, and
 28 glotonous men shal be turnented wip gret hungre &
 gret þurst, þe lecherous men & louers of her lustes
 shul be poured on wip brenyng picche & stynkyng
 brymston. And þe enuouse shul whoule for sorowe
 32 as wode houndes, and þere shal no vice be but
 þat he shal haue his owne propre turment. There
 proude men shul be fulfilled wip aȝ maner shame and

Have thy purga-
tory in the present
life.

Every vice shall
have in the life to
come its appro-
priate punish-
ment.

¹ C. 'any other.' ² In margin. C has 'hath mercie.'

³ In margin. C has 'to subdue.'

confusion. And coueitouse men shul be enstreited wip
 most wrecchid nede. There shal one houre be more
 greuous in payne þan an hundred ȝere here in most
 laborose penaunce. þere is no rest, no consolacion to 4
 dampned folke; here som tyme men cessin fro labores,
 & are solaced by her frendes. Be now besy & sorwing
 for þi synnes, þat þou mowe stonde sure in þe day
 of iugement wip blisful men. Than shul riȝtwise 8
 men stonde in gret constaunce ayenst hem þat haue
 anguysshed hem & oppressed hem; þan shal he sitte
 to deme, þat now subduiþ him mekely to þe iugementes
 of men; þan shuþ þe poure & þe meke haue gret trust, 12
 and þe proude man shal drede on euery syde. Than it
 shal appere þat he was wise in þis worlde, þat lerned
 for crist to be a fool and despised; þan shal plese euery
 tribulacion suffrid paciently for crist, and aȝ wicked- 16
 nes shal stoppe his mouþe; þan shal euery deuoute
 man ioye & euery vnreligious man sorowe. Than shal
 þe flesshe þat hap ben in affliccion, ioy much more
 þan he þat hap be norissed in delicats¹; þan shal þe 20
 vile habite shyne briȝt, & þe sotel cloþe shal be derke;
 þan shal be more preised a poure cote þan a golden
 paleys; þan shal helpe more² constant pacience þan
 aȝ þe worldis miȝt; þan shal be heier exalted meke 24
 obedience þan aȝ worldly wisdom; þan shal more
 glade a man a pure & a gode conscience þan gret
 philosophie; þan shal peise more contempte of riches
 þan aȝ þe tresour of þe erþe. Than shalt þou more be 28
 comfortid of deuoute praier þan of delicat etyng; þan
 þou shalt raþer ioy of wel kepte silence þan of longe
 talkyng; þan shul more auaille holy workes þan many
 faire wordes; þan shal more auaille streiȝt lif & harde 32
 penaunce þan aȝ erþely delectacion. Lerne now to
 suffre in a litel, þat þan þou mow be delyuered fro
 more greucus peynes. Preue here first what þou mowe

Then shall the
 things of this life
 be seen as they
 truly are.

Suffer now, that
 thou mayest not
 suffer then.

¹ C. 'delices.'

² Later.

suffre afterwarde. If þou mowe not suffre here so
 litel þinges, hou shalt þou mowe suffre euerlastinge
 turmentes? If now so litel a passion makip þe impa-
 4 cient, what shal helle do þan? Lo verily þou maist not
 haue ij. icys, to be delited in þis worlde, and afterwarde
 to regne wip crist. If þou haddist lyued unto now in
 worshipes & lustes of þe worlde, what miȝt aȝ þat
 8 auaile þe, if it happened þe to dye in þis moment?
 Aȝ þinges þefore are vanyte, saue to loue god & to
 serue him allone. ffor he þat loueþ god wip aȝ his
 herte dredip neiþer deþe, ner turment, ner iugement,
 12 ner helle, for partit loue shal make to god a redy way
 & a sure comyng. He þat ȝit delitip to synne, it is no
 wondir þouȝ he drede deþe & þe iugement. Neuer-
 þeles it is good þat, yf lone can not reuoke þe fro
 16 synne, at lest lete drede do it; for he þat puttip
 behinde þe drede of god, may not longe stonde in
 good, but he shal sone renue in to þe fendes gnares.

If love will not
 keep thee from
 sin, let fear do it.

Of þe feruent amendement of al a mannes
 20 lif xxv Capitulum 25.

Be waking & diligent in þe seruyse¹ of god, & þenke
 ofte tymes wherto þou comyst² & forsokist þe
 worlde. Was it not for þou woldist lyve to god, & be
 24 a spirituel man? Wherefore be fervent to profityng, for
 þou shalt receyue mede for þi labores, & þan shal no
 more be drede ner sorowe in þi costes. Thou shalt
 labore now a litel, & þou shalt finde gret rest and
 28 euerlasting gladnes. And if þou abyde true & fervent
 in worching, wifoute doute god shal be true & riche
 in rewardyng. Thou owist to kepe a gode hope þat
 þou shalt come to þe victory, but it is not³ behofuȝ to
 32 make þe sure, lest þou waxe sluggussh⁴ or proude.

Be fervent in
 spirit.

¹ C. wrongly has 'jugemente.' ² C. 'cameste.'

³ 'not' is wrongly omitted in C.

⁴ C. 'slugged.' The word has been altered in D.

Pry not into the future, but ask simply what is the will of God.

There was a man in gret hevynesse, ofte tymes doutinge bitwene drede & hope. And on a tyme, encombrid with gret sorowe, he fel down prostrate in his praier before an auter in þe chirche; þis he þouȝte in 4 his mynde, wolde god I wiste þat I shulde perseuere. And þan he herde wiþ in himself an aunsweƿ fro god: 'What & þou wist, what woldest þou do? Do now as þou woldest do þan, & þou shalt be sure ynow.' & anon 8 he was comfortid, & committed himself to þe wille of god, & þe douteƿul fluctuacion cessid, & he wolde no more serche curiously of þinges þat were to come, but raþer studied to enquire whiche was þe wille of god 12 wel plesyng & parfit, to begynne every gode worke & to parfome it. 'Truste in our lorde & do godenes,' saijþ þe prophet, 'and dwelle upon þe erþe, & þou shalt be felde in þe richesse þerof.' Oon þinge þere is þat 16 lettij many men fro profityng & feruent amendyng, horrou of difficulte, and labour of strivinge or of fityng. Thei aboute aȝ opir profitij in vertues þat enforciþ himself most manly to ouercome þo þinges 20 þat are most greuous & most contrary to hem; for þere man most profitij, & most . . .¹ grace deseruiþ, where he ouercomeþ himself, & mortifiþ in spirit. But aȝ haue not liche muche to ouercome & mortifie. 24 Neuerþelater a diligent loue² shal be more mizty to profite, þouȝ he haue no passions, þan he þat is wel manerd, beyng lasse fervent to vertues. And ij. þinges specialy helpen to gret amending; þat is, a man to 28 wiþdrawe him wiþ violence fro suche þinges as nature is viciously inclined to, and to feruently labore for þe good þat he moste nedij. Also studie most to eschue & ouercome þo þinges þat most feruently displeseþ 32 þe in opir men. Take þy profityng in euery place, þat,

Labour most fervently for the graces thou wantest most.

¹ Here C has 'ample.'

² C, 'yelar' (= zelator). The word has been altered in D. The Latin is 'aemulator.'

if þou here or se a gode ensample, be fervent to folowe
it. If þou considre eny þinge þat is to be blamed, be
war þat þou do it not, and if þou do it at eny tyme,
4 studie sone to amende it. As þyn eye considriþ oþir
folke, so oþer men notiþ þe. Hou swete it is, hou mery
it is, to se fervent & deuonte breþren & wel manerd
& under discipline, and hou sorowful & hevy it is to se
8 breþern goyng inordinatly, þat exercisen not þo þinges
as þei are called to! hou noyous is it, a man to take non
hede of þe purpos of his callyng, and to bowe his witte
to suche þinges as are not committed to him! Haue
12 mynde on þe purpos þat þou hast taken, & euere putte
before þe þe ymage of the crucifixe. Thou maist be wel
asshamed, beholding þe lif of oure lorde ihesu crist, þat
þou hast no more studied to conforme þe þerto, þou þou
16 haue ben long¹ in þe way of god. The religiose man
þat intentifly & deuoutly exercisiþ himself in þe most
holy lif & passion of oure lorde, he shal finde abund-
antly aH þinges þat are nedful & profitable to him, ner
20 he shal haue no nede to seke any better þinge wipoute
Ihesu. O if ihesu crist come in to our herte, hov sone
& hov sufficiiently we shuld be tauzt! The negligent
religiose & þe leuke haþ tribulacion, & on euery syde¹
24 suffriþ annguissh; for he lackiþ inwarde comfort, &
he is forboden to seke eny outwarde. The religiose
man þat is wipoute discipline is open to a grenous falle.
He þat euermore sekþ þo þinges þat are most laxe and
28 most remisse, shal euer be in anguiss; for o. þinge or
oþir shal euermore displese. Hov dop many religiose
men þat are streited under claustral discipline, lyuen
abstractly, etin pourly, are cloped boistously, laboryn
32 gretly, spekyn litel, wakyn longe, risyn erly, praien
longe, ofte tymes redyn & kepyn hem in al maner
discipline.² Take hede of þe Cartusienses, þe Cister-

Set ever before
thee the image of
the Crucified.

Submit thyself
to discipline.

¹ Later.

² The termination of the verbs in this sentence is -eþ in C,
not -en; they have been altered in D.

See how zealous
some of the
Religious are.

censes, & monkes & mynchines of diuerse religiouse,
hou þei rise up euery niȝt to singe to our lorde; þerfore
it is foule þat þou shuldist be sluggusse¹ in so holy a
werke, where so gret multitude of religious folke 4
begynneþ to ioy to god. Wolde god þat nouȝt elles
we had to do, but ocnyl to praise our lorde ihesu crist
with all our lierte. Wolde god þou nedid neuer to ete,
ner drinke, ner slepe, but euer preise god, & to take 8
hede to spiritual studies: þan þou shuldest be more
blisful þan now, whan þou seruist þe flesshe for eny
maner nede. Wolde god þat þese necessites were not,
but onny spiritual refeccions of þe soule, þe whiche we 12
allas! tastip ful seldon. Whan a man is comen þerto, þat
he sekip his comfort of no creature, þan at first begynneþ
god to sauoure him parfitly. Than also he is wel con-
tent of euery chaunce, þan he wol not be glad for no 16
gret þinge, ner sory for noo litel þinge, but puttip him-
self holy and trustely in god, þat is to him all þinges
in all þinges, to whom no þinge perissip ner dieþ, but
all þinges lyueþ to him & seruith him atte his bekenyng. 20
Haue mynde euer on þe ende, & þat tyme loste neuer
comeþ ayen. Wip oute besynes & diligence shalt þou
neuer gete vertues. If þou begynne to be leuke, þou
begynnest to be euel at ese. But and þou yeue þiself to 24
feruour, þou shalt finde gret pes, and þou shalt fele
lizter labour, for þe grace of god & loue of vertu. A
feruent man & a diligent is redy to all þinges. It is
more labour in wipstondyng vices & passions, þan to 28
swete in bodely labores. He þat eschuiþ not smale
defautes, litel & litel shal slide in to gretter. þou shalt
euer ioy at even, if þou spende þe day fruytfully.
Wake upon thiself, styre þiself, amonieshe þiself; and 32
hou euer it be of oþir, foryete not þiself. So much
þou shalt profite as þou puttist violence to þiself.

Lukewarmness
will leave thee ill
at ease, but
fervour will give
thee peace.

¹ C. 'slugged.' The word has been altered in D.

CONTENTS OF BOOK II.

Here endip þe first partie of musica ecclesiastica.
And 'now folowen' þe chapitres of þe ij. partie.²

4	Of inwarde conuersacion	<i>Capitulum i.</i>	[p. 39]
	Of meke submysson	<i>Capitulum ij.</i>	[p. 42]
	Of a gode & peisible man	<i>Capitulum iiij.</i>	[p. 42]
	Of pure mynde & simple intencion	<i>Capitulum iiij.</i>	[p. 44]
8	Of propre consideracion	<i>Capitulum v.</i>	[p. 44]
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	Of þe loue of Ihesu aboue aȝ þinges	<i>Capitulum vij.</i>	[p. 47]
	Of þe familier frendship of Ihesu	<i>Capitulum viij.</i>	[p. 48]
12	Of þe lackyng of al maner solace	<i>Capitulum ix.</i>	[p. 50]
	Of kyndenes for þe grace of god	<i>Capitulum x.</i>	[p. 52]
	Of skarsenes of louers of the crosse of crist	<i>Capitulum xi.</i>	[p. 54]
	Of the kynges hye way of þe holy crosse	<i>Capitulum xij.</i>	[p. 55]

16 Here begynnep of þe Amonicions drawyng
gretly inwarde. Of inwarde conuersa-
cion. *Capitulum primum. 1.*

20 **O**ure lord saip þat þe reume of god is wip in youe.
Turne þiself to god wip aȝ þin herte & forsake
þis wrecchid worlde, and þy soule shal finde rest. Lerne
to despice outwarde þinges & to conuerte þe to inwarde
þinges, & þou shalt se þe reume come into þe; for þe
24 reume of god is pes & ioy in þe holi goste, þe which is
not yeuen to wicked men. Crist shal come to þe,
shewyng þe his consolacion, if þou make to hym with
infurþe a worthy duelling place. Aȝ hys glory &
28 worship is wip infurþe, & þere is his plesaunce. His
visitacion is common & ofte with an inwarde man; wip
him is his swete talkyng, graciouse consolacion, mucho
wonderful famylarite. Ey, þou true soule, araie þy
32 soule to þi spouse, þat he vouche saaf to come to þe,

The kingdom of
God is within us.

¹— C. 'here bigyneþ.'

² C. 'boke.'

Let Christ dwell
in thee, and Him
alone.

Thou hast no
abiding city here.

Cleave not to
things that pass
away.

and to dwelle in þe; for þus he seiþ, 'who so louiþ me
shal kepe my worde, & to him we shul come, and in
him make our duellyng place.' Wherefore ȝeue crist
place, & as to aȝ opir, holde hem oute. Whan þou hast 4
crist, þou art riche and it sufficiþ þe; he shal be þi pro-
uisour, þy true procutour¹ in all þinges, so þat it shaȝ
not nede þe truste in man. Men are sone chaunged,
& failen witzly. Crist abidiþ for euere, and stondiþ 8
stedfastly unto þe ende. Grete trust is not to be put
in a mortall² & fraile man, þouȝ he be profitable, &
welbiloued; ner gret sorwe to be taken, þouȝ som tyme
he ayensay & be contrary: þey þat are þis day wiþ þe, 12
to morwe þei mow be contrary; and in contrary wise
þei biþ ofte tymes turned as þe wynde. Put aȝ þy trust
in god, be he þi drede, be he þy loue; he shal answe-
re for þe, & do wel, & as best is. þou hast here no dwell- 16
ing cite, and, where euere þou be, þou art as a straungere
& a pilgryme; here getist þou no rest, but if þou be
inwardly oned to crist. What lokist þou aboute here,
siþ þis is not þe place of þi resting? In heuenly þinges 20
owiþ to be þin habitacioun, and aȝ erþely are to
be considred as in a maner of passing, for aȝ þinges
passen, and þou also wiþ hem. Loke þat þou cleue not to
hem, lest þou be take wiþ hem & perisshe. Lete þy 24
þenkyng be to þe hye god, and þi praier be lifte up unto
crist wiþoute intermyssion. If þou can not beholde hye
celestial þinges, reste in þe passion of crist, & dwelle
gladly in hys holy woundes, for if þou fle denoutly to 28
þe woundes & þe preciose prentes of crist, þou shalt
finde gret comfort in tribulacion, nor þou shalt not
gretly charge mannes despisinges, & þou shalt litly
bere bakbitinge wordes; for crist was despised of men 32
in þis worlde & in his grettist nede among repreues

¹ Lat. 'procurator.'

² For 'mortall &' C has 'softe and a.' The text has been altered in D.

forsaken of his frendes & of his knowen men. Crist wolde suffre & be despysed; and þou wolt haue all men frendes and benefactors? Crist had aduersaries
 4 & suffrid shreude spekers; & þou darst compleyne on eny body?¹ Wherof shal þi pacience be erouned, if þere come non aduersite? If þou wolt suffre noon contrarie, hou shalt þou be þe frende of crist? Suffre
 8 for crist and wip crist, if þou wolt regne wip crist. Yf þou haddist ones parfitly entrid in to þe inwardes of Ihesu, & haddist sauored a litel of his brennyng loue, þou woldist þan sette nouzt by þyn owne profit
 12 ner harme, but raper þou woldist ioy of repress done to þe; for þe loue of Ihesu makip a man sette nouzt by himself. A louer of Ihesu and a very inwarde man, & fre from inordinat affeccions, may frely turne
 16 himself to god, & lifte himself aboue himself in spirit, and þere reste fruibly. To whom all þinges sauoren as þei ben, not as þei are seide or trowede,² he is very wise & tauzt more of god þan of men. He þat can
 20 go wip inforþe & preise litel þinges withoute furþe, he skip no places, ner abidip no tymes, to haue deuoute exercises. þe inwarde man sone gadrip himself togidre, for he neuere pourip himself holy to outwarde þinges.
 24 Outwarde labour lettip not him ner nedful occupacion for þe tyme; but so as þinges comen, so he zeup him to hem. He þat is wele disposyd ande ordeynyd in foorth, he chargith not þe wykkyd & wondyrfuH
 28 haunyngs & beringes of men.³ So muche is a man lette and distraite, as þinges are drawn to him. If it were wel wip þe, and þou were wel purged, all shulde

Suffer with Christ,
 if thou wouldst
 reign with Him.

Be not distracted,
 by outward
 things.

¹ The order of the clauses is here different from that in the Latin.

² C. 'estemed.' D has been altered here.

³ C has—'He þat is not well disposed and ordinate with inforþe, he loveþ þe nyce and þe wonderfule haunyngs and berynges of men.' The translation in D corresponds with the original. The whole sentence has been erased and re-written in D.

turne þe to good and to profit. Many þinges as 3it trouble þe & displese þe, for þou are not 3it dede to þiself, ner departid from all erþely þinges. No þinge so defoulþ and intrikþ mannes herte as impure loue in 4 creatures. If þou forsake outwarde comfort, þou shalt mowe beholde heuenly þinges and ofte tymes haue iubilation wipinfurthe

Of meke submyssion. *Capitulum 2 ii.* 8

Whom God will
help, man cannot
harm.

Sette not muche þerby who so be ayenst þe or wip þe, but do so & charge þat, þat god be wip þe. In euery þinge þat þou dost, haue a goode conscience, & god shal defende þe, for him þat he wol helpe, no 12 mannys ouerthwartnes shal mowe noye. If þou can be stiH & suffre, þou shalt se wipoute eny doute þe helpe of our lorde; he knowiþ þe tyme & maner of helpyng þe, & þerfore þou owist to reserue þiself to him. To 16 god it longiþ to helpe, and to delyuere from aH confusion. Ofte tymes it auailiþ to þe keping of gretter mekenes, þat opir men knowe oure defautes & repreue hem. Whan a man mekiþ himself for his defautes, þan 20 he pesiþ opir listly, & esily makþ satisfaccion to hem þat were displesed. The meke man god defendiþ & delyueriþ, þe meke man he loueþ & comfortiþ, to þe meke man he bowiþ hymself, to þe meke man he 24 grauntiþ gret grace, and after his meking liftiþ him in glory; to þe meke man he shewiþ his secretes, and drawiþ him & calliþ him swetly. The meke man receiuyng repreuings or wronge or confusion is in pes 28 wel ynowe, for he stondiþ in god & not in þe worlde. Accounte þiself neuer to haue profited til þou fele þe lower þan aH opir.

God 'giveth grace
to the humble.'

Of a gode pesible man. *Capitulum 3 iij.* 32

Sette þiself first in pes, & þan shalt þou mowe pese opir. A pesible man auailiþ more þan a gret

lerned man. A passionat man turniþ good into euel, &
 sone bileuiþ¹ euel. A gode pesible man drawiþ aþ
 pinges to good. He þat is wel in pes hæþ suspencion to
 4 no man; he þat can not be content bnt is mevid, he is
 shaken wiþ many suspencions; neiþer he can be in reste,
 ner suffre oþir to be in reste. Ofte tymes he saiþ þat
 he shuld not say, & leueþ þat þat were more expedient
 8 to do; he considriþ what oþir men owiþ to do, &
 takiþ non hede to his owne charge. Hane þerfore first
 zeel to þiself, & þan maist þou haue zeel to þi neiþbore.
 þou canst wel excuse & coloure þin owne dedes, but
 12 oþer mennes excusacions þou wolt not receyue. It
 were more rihtwys first to accuse þiself & to excuse þy
 broþer. If þou wolt be borne, bere þou a noþer. Se
 hov ferre þou art 3it fro very charite & mekenes, þe
 16 whiche can not be wroþe, ner haue indignacion of no
 man, but oonly of himself. It is not gret, a man to be
 conuersant wiþ gode men & mylde men; for þat plesith
 aþ men naturaly, & euery man gladly hæþ pes wiþ hem
 20 þat felith as he doþe, & suche he loueþ. Bat a man to
 lyue pesibly with harde & ouerthwart men indisciplinate
 & contrariouse, is a gret grace, & a commendable & a
 manly dede. There are somme þat kepith hemself in
 24 pes, & hæþ pes wiþ oþer also. And þer biþ somme also
 þat neiþer haue pes hemself, ner suffre oþir to haue
 pes; to oþir þei biþ greuous, but most greuous to hem-
 self. And þere biþ þat holdith her pes in hemself, &
 28 studieþ to reduce oþer men to pes. Neuerþeles al our
 pes in þis wrecchid lif is rapier to be sette in meke
 suffryng þan in not feling contrarietes. He þat can wel
 suffre, shal finde most pes; he is an ouercomer of him-
 32 self, lorde of þe worlde, þe frende of crist, & þe heire
 of hevene.

If thou wilt be
 borne with, bear
 with others.

To live peaceably
 with the perverse,
 is a great grace.

¹ C. 'leueþ.'

Of pure & symple intencion. *Capitulum*

4 iiij.

Simplicity and
purity are the two
wings of the soul.

A man is lifte up from erþely þinges wiþ ij. wynges, þat are simplicité and purite. Simplicité owiþ to 4 be in intencion, purite in affeccion. Simplicité intendiþ god, purite takiþ him [and tasteth him].¹ þere shal no gode dede lette þe, if þou be fre wiþ infurþe fro inordinat affeccion. If þou intende ner seke no þinge elles but þe 8 plesing of god & þe profit of þy neizbore. þou shalt haue inwarde liberte. If þin hert were riȝt, þan euery creature shuld be to þe a mirroure of lif & a boke of holy doctrine. There is no creature so litel ner so vile, but it repre- 12 sente þe godenes of god. If þou were inwarde gode & pure, þan shuldist þou se aȝ þinges wiþoute impediment & conceyue hem. A pure herte perceiþ heven & helle. Suche as euery man is inwarde, so he demerþ 16 outwarde. If þere be eny ioy in þis worlde, þe man of pure herte hap it. And if þere be in eny place tribulacion & aunguysshe, þat knowiþ best an idel conscience. Like as yren put in þe fire lesiþ his rust, & 20 shal be made² briȝt; so a man conuerting him³ holy to god, is exute & taken fro þe body⁴ & chaunged into a newe man. Whan a man begynneth to waxe leuke, þan he drediþ a litel labore, & receiueþ gladly outwarde 24 consolacion; but whan he begynneþ parfitly to ouercome himself, & to go manly in þe way of god, þan he settiþ litel by þo þinges þat before semed to him riȝt greuous.

28

Of propre consideracion. *Capitulum* 5 v.

We owiþ not to beleue⁵ ourself ouermuche, for ofte tymes grace lackiþ & witte. Litel liȝt is in us,

¹ Supplied from C.² C. 'is alle made.'³ C. 'himself.'⁴ So in both C and D. But the original has 'torpore,' not 'corpore.'⁵ C. 'lyve.'

If there be any
joy in this world,
the pure in heart
has it.

& ȝit ofte tymes we lese þat by negligence. And also
 ofte tymes we perceyue not how blinde we are wip
 infurþe. Ofte tymes euē we do, & worse we excuse
 4 it. Ofte tymes we be meved, & wenip þat it be a zeel.
 We reprene smale þinges in oþir, & passiþ ouer oure
 ovne þat are gretter. We fele & peise sone ynow
 what we suffre of oþir, but how muche oþir suffre of
 8 us we take non hede. He þat wolde pondre wel & treuly
 his oune defautes, he shuld finde nouȝt to deme in oþir
 grenously. An inwarde man before aH oþir cures takip
 cure of himself, [and he þat dilygently taketh heed of
 12 himselfe]¹ holdip his pes listly of oþir. Thou shalt
 nener be inwarde & deuoute man, but yf þou kepe
 silence of oþir men, & specialy beholde² þiself. Yf þou
 take hede al oonly to god and to þiself, it shaʼl litel
 16 meue þe þat þou perceiuest wipoute furþe. Where art
 þou whan þou art not present to þiself? & whan þou
 hast ronnen ouer aH þinges, takyng non hede of þiself,
 what hast þou profited? If þou wolt haue pes & very
 20 onched, þou must sette aH³ a syde & onely haue þiself
 before þyn eyen; & þan þou shalt profite much, if þou
 kepe holiday & rest from euery temporal cure. þou
 shalt gretly faile if þou sette by any temporal þyng.
 24 Lete no þyng be gret or hye or acceptable to þe, but
 purely god.⁴ AH þyng deme as veyne comferte, þat⁵
 comep of eny creature. The soule þat louep god, lete
 hir despise alle þinges under god. God allone euer-
 28 lasting and grete, wipoute eny mesure, fulfylling aH
 þinges, he is þe solace of manys soule & very gladnes
 of herte.

Judge not others,
 but thyself.

God alone satisfies
 the soul.

¹ Supplied from C.

² ' & se ' is added by a later hand.

³ Later hand.

⁴ C adds ' or elles þat is of god.'

⁵ For ' comferte, þat ' C has ' þat is to seie, any counferte
 þat.'

Of gladnes of a gode conscience. *Capitulum*
6. vj.

The joye of a gode man is þe witnes of a gode conscience. Haue a gode conscience, & þou shalt euere haue gladnes. A gode conscience may bere riȝt many þinges, and is riȝt glad amonge aduersites. An euel conscience is euer dredful & oute of quiete. Thou shalt rest swetly if þyn herte reprehende þe not. Be not glad, but whan þou hast do wel. Euel men haue neuer very gladnes, ner neuer felip inwarde pes; for, as oure lorde saiþ, þere is no pes to wicked men. And if þei sei say, ‘we are in pes, þere shal none eueles come upon us,’ bileue hem not; for þe wraþe of god shal arise sodenly, and her dedes shal be brouȝt in to nouȝt, and þer þouȝtes shal perisshe. A man to ioy in tribulacion is not greuous to þe louer, for so to ioy is to ioy in þe crosse of crist. Shorte is þe glory þat is yoven and taken of men. And sorwe foluip euer þe glory of þe worlde. þe glory of gode men is in her conscience, & not in þe mouþes of men. þe gladnes of riȝtwise men is of god, and in god; & her ioy is of troupe. He þat desirip euerlastinge & very glory settip no cure of þat is temporal. And he þat sekip not temporal glory, but despisip it of hert, he must nedys loue heuenly glory. He hap gret tranquillite of herte, þat settip neuer by praisynges ner blamynges. Whos conscience is elene, he wol sone be content & plesid. Thou art not þe holier þouȝ þou be preisid, ner þe more vile þouȝ þou be blamed or¹ dispreisid. What art þou, þat þou art; þat god knowip þe to be, & þou maist be seide nomore. Yf þou take hede² what þou art wiþ infurþe, þou shalt not recche what men say of þe. Man seeþ in þe visage, & god in þe herte. Man considrip þe dedes, & god preisip þe þouȝtes. A man euer to do wel, & holdo

‘There is no peace to the wicked.’

Set no store by the praise or blame of men,

¹ ‘Blamed or’ is not in C.

² Later.

litel of himself, is token of a meke soule. A man not to wille to be comforted of eny creature, is a token of gret purite & of inwarde trust. He þat sekiþ non outwarde witnes for himself, it apperith openly þat he hap committid hymself al holy to god. For he þat commendith him self is not preued, as the apostil saiþ, but whom god commendith. The state of þe inwarde man is to go wiþ god, & to be holden wiþ no outwardo affection.

and seek no outward witness for thyself.

Of þe loue of ihesu aboue all þinges.

Capitulum 7. vii.

12 **B**lesful is he þat understandith what it is to loue ihesu & to despice himself for ihesu. It bihouep þe loue to forsake aȝ þinges for þe loued, for ihesu wolde be loued allone aboue aȝ þinges. The loue of a
16 creature is failyng & unstable; þe loue of ihesu is true and persenerable. He þat cleueþ to a creature shal falle wiþ þe slidyng creature, he þat clippiþ ihesu¹ shal be made stedfast for euere. Loue him and holde him
20 faste as a frende, which, aȝ going away, shal not forsake þe, ner shal not suffre þe to perisse in þe ende. From aȝ þou must be departed som tyme, wheþer þou wolt or not. Holde þe wiþ ihesu lyuing & dieng, &
24 committe þe to his trust, þat, aȝ oþer failing, allone may helpe þe. Thy beloued is of suche nature þat he wol admitte no straunger, but he allone wol haue þin herte, & þere sitte as a king in his propre throne. If
28 þou coudist wel voide þe from euery creature, Ihesu wolde gladly dwelle wiþ þe. Thou shalt finde almost aȝ lost what euere þou settest in creatures. Truste not ner leene not upon a windy rede; for euery flesshe is
32 grasse, & aȝ his glory shal falle as þe flour of grasse. Thou shalt sone be deceiued, if þou beholde onely to þe

Cling to Jesus, the truest friend;

and lean not on the creature, who will fail thee.

utter apparence of men. If þou seke þi solace & þi luere in opir, þou shalt ofte tynes fynde þyn hindring. If þou seke ihesu in alle þinges, þou shalt finde ihesu. And if þou seke þiself, þou shalt finde þiself, but to þyn 4 ovne harme. A man noieþ him self more, if he sekþ not ihesu, þan aH þe worlde & aH his aduersaries.

Of the familier frendship of Ihesu.

Capitulum viij.

8

When Jesus is
nigh, nothing
seems hard.

Whan ihesu is nye, aH godenes is nye, and no þinge semeþ harde; but whan ihesu is not nye, aH þinges are harde. Whan ihesu spekiþ not wip inne,¹ þe comfort is but of litel price. But if ihesu speke 12 o. worde, þere is founden gret comfort. Dide not Mary Mawdeleyn rise oute of hir place, where in she wepid, anon as Martha seide, 'Our maister is nye & calliþ þe'? Blesful is þat man whom, whan ihesu comeþ, he 16 calliþ fro teres to þe ioy of þe spirit. Hov dry & hov harde þou art wipoute ihesu! hov unsauory, hov veyne, if þou conceite eny þinge wipoute ihesu! Wheþer is it not² more harme, þan þou3 þou loste aH þe worlde? 20 What may þe worlde auaille þe wipoute ihesu? To be wipoute ihesu is a grenous helle, and to be wip ihesu is a swete paradise. If ihesu be with þe, þere may non enemye noye þe. He þat findiþ ³ihesu, findeth³ a gode 24 tresore, yea, gode aboue aH gode; & he þat lesiþ ihesu, he lesiþ ouer muche, & more þan if he loste aH þe worlde. It is a crafte,⁴ a man to be⁵ conuersant wip ihesu; & to can holde ihesu is a gret prudence. Be 28 meke & pesible, & ihesu shal be wip þe. Be denoute & restful, & ihesu shal abide wip þe. Thou maist soon chace oute ihesu & lese his grace, if þou wolt decline to outewarde þinges. And if þou chace cute ihesu & 32

What can the
world avail with-
out Jesus?

¹ For 'inne,' C has 'inne þee.'

² Later. ³⁻³ Later. ⁴ Before 'crafte' C has 'grete.'

⁵ Before 'be' C has 'can.'

- lese him, to whom shalt þou fle? And what frende shalt þou seke? wipoute a frende þou maist not wel lyue. And but ihesu be þy frende before aȝ opir, þou shalt
- 4 be ouer sory & ouer desolate. Wherefore þou dost folily, if þou trust or be glad in eny oper. It is more eligible a man to haue aȝ þe worlde contrarie to him þan ihesu offendid. Among aȝ þerfore þat are dere to
- 8 þe, lete ihesu be sool þy derlyng and þy special. Be aȝ men loued for ihesu, and ihesu for himself. Oonly ihesu crist is singlerly to be loued, þat oonly is founden gode & true before aȝ opir frendes. For him & in him
- 12 lete þoþe frendes and enemyes be dere to þe; and for alle þese he is to be praide, þat þei mowe knowe him & loue him. Desire neuer to be singlerly preised or loued, for þat longiþ to god allone, þat haþ noon like him.
- 16 Ner desire not þat eny man be occupied in his mynde aboute þi loue, ner be not¹ þou occupied aboute non opir loue. Be pure and fre wip infurþe wipout implicament or incombraunce of eny creature. þou must be bare &
- 20 bere to god a pure hert, if þou wolt taste & se hov swete god is; and verily þerto shalt þou neuere come, but if þou be preuent and norisshid wip his grace, þat, aȝ þinges voided & changed,² þou allone be oned wip
- 24 him.³ ffor whan þe grace of god comeþ to a man, þan is he mizty to all þinges; and whan it gop away, þan shal he be poure & unmizty, and as a man oonly lafte to scourginges & betinges or⁴ peynes. In þese þinges
- 28 be not þrowen down, ner despire not; but stonde euenly at þe wille of god, and suffre aȝ þinges þat comeþ to þe, preisyng⁵ our lorde ihesu crist; for after wynter comeþ somer, and after euene comeþ day, and
- 32 after tempest comeþ clerenes.

¹ C omits 'not.'² In later hand. C gives the true reading, 'conged.' The Latin is 'licentiatis.'³ After 'him' C has 'al one.'⁴ C omits 'betinges or.' ⁵ C has 'to þe preysing of.'

Of lackyng of al maner solace. *Capitulum*
9. ix.

It is a great sign
of grace, to be
patient under the
loss of heavenly
solace.

Hit is not grevous a man to sette no price of mannes
solace, whan god¹ is nye. But it is gret, & 4
right gret, a man to² lacke boþe goddis solace & mannes,
& for þe worship of god gladly to suffre exile of herte,
ner in no þinge seke himself, ner beholde to his ovne
merite. What grete þinge ys it, grace comyng, þoughe³ 8
þou be glad & deuoute? for þat houre is desiderable to
aH men. He rideþ esily & merily, whom þe grace of
god berip. And what wonder þou³ he fele no birden,
þat is borne of þe almighty and ladde of the souerayn 12
leder? Gladly we take somwhat for solace, & harde it
is a man to be drawe oute of himself or þe worlde.⁴
Seint laurence ouercome þe worlde wiþ his prest; for he
despised aH þinge delectable in þe worlde, & suffrid 16
benignely þe hye prest Sixte, þat he most loued, for þe
loue of god to be take away fro him. þe loue þefore of
þe creatour ouercome[þ]⁵ þe loue of man; and he chose
þe welwilling of god before mannys solace. So lerne 20
þou to forsake for þe loue of god som dere frende þat
is necessary to þe, ner bere it heuily whan þou art
forsaken of þy frende, knowing þat at last we must aH
departe enery from oþer. It bihouep a man longe tyme 24
& miztely stryue wiþ himself, or a man shal konne par-
fitly ouercome hymself and drawe aH his affeccion into
god. Whan a man stondip upon himself, he slidith
lightly to mannys consolacions, [but the very trewe⁶ 28
lover of crist and studyous folwer of vertu slydeth⁷ not
upon consolacyones,]⁸ ner he sekiþ not suche sensible
swetnesses; but rather to suffre for Crist mizty exer-

Endure the loss
of friends, for the
love of God.

¹ C. 'goddess.'

² C here inserts 'mow.'

³ In margin. Not in C.

⁴ 'or þe worlde' is not in C. There is nothing corresponding to it in the Latin.

⁵ Later hand. C. 'over came.'

⁶ C omits 'trewe.'

⁷ C. 'falleth.'

⁸ In margin, by a different hand.

citacions & harde labores. Wherfor whan spiritual exercitacion¹ is 3oven of god, receiue it with gret þankinges, & understonde it þe gifte of god & not þy merite.

4 Be not proude, ner reioyce not to muche, ner presume not veinly; but be þe more meke for þe gifte, & þe more war & þe more² dredful in aH þy dedes; for þat houre shal passe & temptacion shal folowe. And whan

Be not proud,
when diuine consolation is given thee;

8 þe consolacion is taken away, dispeire not anon, but with mekenes & pacience abide þe heuenly visitacion; for god is of power to 3eue þe gretter consolacion. This is no newe ner straunge þinge to hem þat are experte

nor despond,
when it is taken away.

12 in þe way of god; for ofte tymes in grete seintes & holy prophetes haþ ben þis maner of alternacion. Wherof i.,³ grace being present, seide: 'I seide in myn abundance, I shal neuer be moved.' And whan grace was

16 absent, what he felid he reherced, saieng: 'Thou hast turned away and I was troubled.' Neverþelater amonge þese he dispeiriþ not, but praieþ god more hertly, saieng: 'Lorde, to þe shal I crie, & I shal praie to

20 to my god.' And þan he reportiþ þe fruyt of his praier, & witnessiþ⁴ himself to be herde of god, sayng: 'Our lorde haþ herde & ruyþ on me, & is made myn helper.'

But wherein? 'Thou hast,' he saiþ, 'turned my sorowe

24 into ioy, & clypped⁶ me al aboute wiþ gladnes.' Yf it were done þus wiþ grete seintes, we feble & poure owiþ

Even great saints
have known such
alternations.

not to dispeire, if som time we be in feruour, & som tyme in coldenes; for þe holy spirit goþ & comeþ after 28 þe wel plesing of his wille. Wherefore saiþ Iob: 'Thou visitist him by tyme, or in þe twiligt, & sodenly þou preuest him.' Upon what perfore shal I hope, or in whom shal I truste, but in þe gret mercy of god, &

¹ C correctly has 'consolacion.'

² 'war and þe more' is not in C.

³ i. e. 'one.'

⁴ C. 'witnessing.'

⁵ C. 'seife.' The word has been altered in D.

⁶ C. 'clothed.' The word seems to have been altered in D.

Submit to the will
of God, and trust
in His mercy.

Tribulation
rightly borne will
be followed by
heavenly comfort.

oonly in hope of heuenly grace? Whepir¹ be nye gode men, or deuoute breþerne, or true frendes, or holy bokes, or faire tretys, or swete songe, & melodiose ympnes; aH pese helpiþ but litel, sauriþ but litel.² Whan I am forsaken of grace & lefte in my pouerte, þan is þere no better remedie þan pacience & denyeng of myself in þe wille of god. I fonde neuere man so religiose ner deuoute þat felip not among withdrawing of grace, or 8 felip not som tyme dimynucion of feruour. There was neuer seint so hye ravished ner illumined, but³ þat later or raper was tempted; for he is not hye yn³ contemplacion of god, þat is not exercitate for god in som 12 tribulacion. And tribulacion going before is wont to be a token of consolacion folowing. ffor to hem þat are preued in temptacions is promitted heuenly comfort. 'He þat ouercomeþ,' saiþ our lorde, 'I shal ȝeue him to 16 etc of þe tre of lif.' Heuenly comfort is ȝoven, þat a man shuld be strongere to susteyne aduersitees. Temptacion also folowip, lest man be proude of þe ȝifte. The deucl slepiþ neuere, and þe flesshe is not deed. Where 20 fore cesse not to araie þe to bateile; for boþe on þe riȝt honde & on þe lifte honde are enemyes þat neuere cessyn.⁴

Of kyndenes for þe grace of god. *Capitulum* 24
10. x.

Why sekist þou reste, siþ þou art borne to labour? Put þe to pacience more þan to consolacions, and to bere þe crosse more þan to gladnes. What 28 secular man is þere þat wolde not gladly haue spiritual consolacions and gladnes, if he miȝt haue it euere? for spiritual consolacions passiþ aH þe delices of þe worlde, & aH fleschly voluptes. ffor aH þe delices of þe worlde, 32

¹ C after 'whepir' has 'fer.'

² 'sauriþ but litel' is not in C.

³ Later.

⁴ C. 'cesseth.'

eiper þei are veyne or foule, but spiritual delices are
 iocunde & honest, engendred of gentiH vertues, & in-
 fused into pure myndes by god. But no man may use
 4 þese dyvine consolacions at his ovne wille; for þe
 tyme of temptacion cessiþ not longe. ffalse liberte and
 propre trust are muche contrarie to heuenly visitacion.
 God doþ wel in yeving grace of consolacion, but man
 8 doþ evel, not yeving aH to god wiþ þankynges. And
 þe giftes of god mowe not flowe in us, for we biþ un-
 kynde to þe yeuer, & we refunde not ayen aH to þe
 originall welle. Grace is euere due to him þat þonkiþ
 12 worpely, & þat shal be take away fro þe proude man
 þat is wont to be yeven to meke men. I wol not of
 þat consolacion þat shal take away fro me compunc-
 cyon; ner I desire þat contemplacion, þat shal bringe
 16 me in to elacion. ffor not euery hye þinge is holy,
 ner euery swete þinge gode, ner euery desire pure, ner
 euery dere þinge acceptable to god. I receyue gladly
 þat grace, wherof I am founde þe more meke, þe more
 20 dredful, and þe more redy to forsake my self. He þat
 is tauzt wiþ þe gifte of grace, and lerned wiþ þe betyng
 of subtraccion, dar no þing ascribe to himself, but raþer
 wol knouleche himself poure & naked. Zeve to god
 24 þat is his, and ascriue to þe þat is þin; zeue god þank-
 inges for his grace, & to þiself gilte & payne for þy
 gilte knowe to be due. Put þe euere atte lowist, and
 þe hiest shal be zoven to þe; for þe hiest may not
 28 stonde wiþoute þe lowist. The hiest seintes afore god
 are lowist anenst hemself; & þe more gloriose þat þey
 be, þe more meke þei are in hemself. Thei þat are ful
 of troupe & heuenly glory are not desirous of veyn
 32 glory. Thei þat are groundid & confermed in god are
 not proude. And þei þat ascrive aH to god, what euere
 good þei receiue, þei seke not glory euery of oþer, but
 þei wol þe glory þat is oonly of god; and þei desire god
 36 to be praised in himself & in his seintes aboute aH

We cannot have
 divine consolation
 at our own will.

Thank God for
 what is given,
 and know that
 thou deservest
 none.

Be thankful for a
little, and thou
shalt be worthy
of more.

þinges; and into þat euermore þei tendiþ. Be kynde
perfore for a litel þinge, & þou shalt be worþi to take
gretter. Lete also þe lest þinge be to þe as þe grettist,
& leste of price as a special ȝifte. If þe dignite of þe 4
yeuer be considred, þere shal no ȝifte appere litel¹ þat
is ȝouen of þe hye god; yea, if he ȝeue peynes & be-
tinges, it owiþ to be taken gladly²; for aȝ is doon for
our helpe, what euere he suffre to come to us. He þat 8
desiriþ to kepe þe grace of god, lete him be kinde for þe
grace ȝouen, & pacient whan it is taken away; let him
pray þat it come ayen, and be war & meke þat he lese
it not. 12

Of þe fewnesse of þe louers of þe cros of
crist. *Capitulum* 11. xi.

All desire to joy
with Jesus, but
few will bear the
cross.

Ihesu haþ many louers of þe reume of heuene, but
fewe berers of þe³ crosse; he haþ many desirers of 16
consolacions, and fewe of tribulacions; he findeth many
felowes of þe table, & fewe of abstinence. Aȝ desiriþ
to ioi wiþ him, but fewe wol suffre eny peyne for him.
Many folwyn ihesu vnto þe breking of brede, but fewe 20
vnto þe drinkyng of þe cuppe of þe passion. Many
worshipyn his miracles, but fewe folowyn þe repref of
þe crosse. Many loueþ ihesu whan noon aduersite falliþ.
Many preisiþ him & blessiþ him, whiles þei take eny 24
consolacions of him; but if ihesu hide him, ande a litel
forsake hem, þei falle into a compleynyng or into ouer
gret deieccion. But þei þat loue ihesu for ihesu, and
not for eny consolacions, þei blesse him in euery tribu- 28
lacion & aungisshe of herte, as in hyst consolacion.
And þovȝ he wolde neuere ȝeue hem consolacion, ȝit
wolde þey euere preise him & euere þanke him. O hov
mizty is þe pure loue of ihesu, whan it is medlid wiþ 32

¹ Here C, in conformity with the Latin, adds, 'or of vile
pryce, for hit may not be litel.'

² For 'gladly' C has 'in gree.' There is an appearance of
alteration in D. ³ C. 'his.'

no propre loue, ner propre profyt! Wheþer aȝ þei þat sekþ euere consolacions are to be seyde¹ mercenaries & hired men? Wheþer are þei not preued louers of hem-
 4 self & not of crist, þat euere þenkiþ vpon her ovne
 luere & profit? where is þere founde oon þat wol serue
 god frely? Seldom shal þere be eny man founde so
 spiritual þat wyȝ be nakyd from aȝ [worldly þinges.]²
 8 And who shal fynde a man very poore in spirit, & bare
 from euery creature? his price is fro þe vttermost
 coost. If a man ȝene aȝ his substaunce, it is as nouȝt;
 and if he do gret penaunce, ȝit it is but litel; and if he
 12 apprehende al maner science, ȝit is he ferre; and if he
 haue gret vertu & riȝt fervent deuocion, ȝit him lackiþ
 muche; but oo þynge³ is souerainly necessary to him.
 What is þat? That, aȝ þinges forsaken, he forsake
 16 himself, & go holy oute of him self, & reteigne no þinge
 of propre loue. Whan he haþ done aȝ þinges þat he
 knowiþ to be⁴ do, lete him fele himself to haue do
 nouȝt. Lete him not pondre gret, aȝ þat⁵ may be
 20 estymatt gret; but lete him in troupe pronounce him-
 self an vnprofitable seruant, as troupe saiþ, 'Whan ye
 haue done aȝ þinges þat are comaundid to you, saye
 þat we biþ vnprofitable seruants.' For suche oon may
 24 sey wiþ þe prophete þat 'I am sool & poure,' whan he
 begynneþ verily to be bare & poore in spirit. Neuer-
 later no man is riccher, no man is miztier, no man more
 fre, þan he þat can forsake himself and aȝ þinges, &
 28 put himself at lowest.

Jesus is to be
 loved for Himself.

'Unum necessa-
 rium.'

Of þe kinges hyeway of þe crosse.

Capitulum 12. xii.

12 **T**his worde, 'denye þiself & take þi crosse and
 folowe me,' semeth an harde worde to many men;

¹ For 'to be seyde,' C has 'not very.' ² Later (in margin).

³ For 'but oo þynge' C has 'þat is to seie one þat.'

⁴ C omits 'be.'

⁵ A later hand has written 'þo he.'

but moche harder it shal be to here þis worde, 'Goo¹
fro me, ye cursid peple, into þe fire euerlasting.' þei
þat gladly felip² & folowip þe worde of þe crosse, shal
not drede of þe worde of euerlastinge dampnacion. 4
þis signe of þe crosse shal be in heuene, whan oure lorde
shal come to iugement. þan aȝ þe seruauntes of þe
crosse, þat haue conformed hem to crist in her lif, shul
nye vnto crist þe Juge wiþ gret trust. Why dredist 8

Take up thy cross,

þou þerfore to take þe crosse, wherby men goþ to þe
reume? In þe crosse is helpe, in þe crosse is lif, in þe
crosse is proteccion from enemyes, in þe crosse is in-
fusion of hevenly swetnes, in þe crosse is strengþe of 12
mynde, in þe crosse is ioy of spirit, in þe crosse is þe
summe of vertu, in the crosse is perfeccion of holynes.
There is non helpe of soule, ner hope of euerlastyng lif,
but in þe crosse. Take þi crosse þerfore and folowe 16
ihesu, & þou shalt go into lyf euerlastinge. He þat
bare his ovne cros is gon before, & dyed for þe on

and follow Him
who bore His own
cross.

þe crosse, þat þou shuldist bere þi crosse, & desire to
dye on þe crosse. And if þou be folowe³ in peyne, þou 20
shalt be felowe³ in glory. Lo! in þe crosse stondip aȝ
þinge, & in dyenge lithe all; and þere is non oþer way
to lyfe & to very inwarde pes, but þe way of þe holy
crosse, and of quotidian mortifieng, for, if þou be dede 24
wiþ him, þou shalt also lyue wiþ hym. Walke þerfore
where þou wolt, seke where euer it plesip þe, & þou
shalt finde non lizter⁴ way aboue, ner surer way by nepe-
furþe, þan þe way of þe crosse. Dispose & ordeyne aȝ 28
þinges after þi wille & þy semyng, & þou shalt not
fynde but a duete to suffre som what eiþer wilfully or
ayenst þi wille, and þou shalt euer finde þe crosse.
Thou shalt eiþer suffre sorowe in þi body or tribulacion 32
of spirit in þe soule. Oþer⁵ whiles þou shalt be forsaken

¹ C. 'Gope.' ² C. 'hereth.' ³ C has 'felawe' in both clauses.
⁴ C has 'higher.' The Latin is 'altiozem.'
⁵ From this down to 'crosse and tribulacion' is wanting in
C, from the loss of a leaf.

of god, & som tyme þou shalt be stired of þi neizbore,
 and, þat more is, som tyme þou shalt be greuous to
 þiself. And ȝit it shal not lye in þy power to be esid
 4 ner delyuered wiþ no remedy ner no solace; but, whiles
 god wol, þou must nedys suffre & bere. God wol þat
 þou shalt lerne to suffre tribulacion wiþoute comfort,
 for þou shuldist subdue aȝ to him, & be þe meker for
 8 tribulacion. No man so hertly felip þe passion of crist
 as he þat suffriþ like þinges. The crosse þefore is euer
 redy, & ouer aȝ it abidiþ þe; þou maist not fle it, where
 euer þou renne; and, where euer þou come, þou berist
 12 þiself wiþ þe, and euer þou shalt finde þiself. Turne
 thiself aboue, [turne þiself nether,]¹ turne þi self out-
 warde, turne þiself inwarde; and in aȝ þese shalt þou
 finde þe crosse; & ouer aȝ it is nedeful to þe to kepe
 16 pacience, if þou wolt haue inwarde pes, & deserue a
 crowne euerlasting. If þou bere þe crosse gladly, it shal
 bere þe, & lede þe to a desirable ende, where as an
 ende shal be of suffryng. þouȝ it be not here. Yf þou
 20 bere it ayenst þy wille, þou makist þiself an hevy
 birden, & greuest þiself more, and yit must þou nedys
 susteyne it. If þou put away oone² crosse, douteles
 þou shalt finde a noþer, & perauenture more greuous.
 24 Wenist þou scape þat neuere mortal man miȝt passe?
 what seint in þis worlde was with oute crosse & tribu-
 lacion? Not oure lorde ihesu crist was wiþoute sorowe
 of passion oon houre in aȝ his lif. ³The euangelist
 28 seith,³ 'It bihoued crist to suffre & to rise fro deþe, &
 so to entre into his glory.' And hov sekist þou a noþer
 way þan þe kynges hye way, þe crosse wey? Aȝ cristys
 lif was a crosse & a martirdom; & þou sekist to þiself
 32 rest & ioy. Thou errist, þou gost oute of þe wey, if
 þou seke oþir to þe þan tribulacion; for aȝ þis mortal

Willingly or un-
 willingly, we must
 bear our cross.

Bear it gladly.

Seek no other
 way than the
 King's highway,
 the way of the
 cross.

¹ In margin by a later hand.

² Later. Formerly 'i.' seems to have stood in the text.

³⁻³ Later. C has 'He seith.'

lif is ful of miseries, & marked aH aboute *with* crosses ;
 and þe heier þat a man profitiþ in spirit, þe heyer crosses
 ofte tymes he findiþ, for þe peyne of his exile growiþ
 more þorough loue. Neuerþeles þis man, þus peyned, is 4
 not wiþoute som maner of comfort ; for he felip gret
 fruyt growe to him þuruz þe suffiraunce of his crosse.
 For whiles he gladly subduyþ him þerto, al birden of
 tribulacion is turned into trust of dyvine consolacion. 8
 And þe more þat þe flesshe is þrowen down by affliction,
 þe more þe spirit is strengþed by inwarde grace. And
 ofte tymes he is so gretly comfortid and strengþed, þat
 for desire of tribulacion & aduersite, for loue of con- 12
 formyte of þe crosse of crist, he wolde not be wiþoute
 sorwe & tribulacion ; for þe more acceptable he ac-
 countiþ him to god, þe mo & þe gretter peynes þat he
 mowe suffre for god. This is not mannes miȝt, but þe 16
 grace of crist ¹that man¹ doþe so grete þinges in fraile
 flesshe, þat þoruȝ feruour of spirit he take vpon him &
 loue þat þinge, þat þe flesshe euere naturally sleeþ &
 abhorreþ. It is not after þe man to bere þe cros, to 20
 loue þe crosse, to chastise þe body, to bringe it in þral-
 dom, to fle worshipes, gladly to susteyne repreues &
 wronges, to despice himself & to wille to be despiced,
 to suffre aH maner aduersites *with* harmes, & to desire 24
 no maner prosperite² in þis worlde. If þou loke to
 þiself, þou maist no suche þinge of þiself ; but, if þou
 truste in our lorde, strengþe shal be yeue to þe from
 heven, and þe worlde & þe flesshe shul be made suȝet 28
 to þi comaundement. Ner þou shalt not drede þin
 enemy þe deucl, if þou be armed wiþ feiþe & marked
with þe crosse. Putte þe þefore as a gode & true
 seruauant of crist, to bere manly þe crosse of þi lorde 32
 crucified for þe þorough loue. Make þe redy to suffre
 many contrary þinges & diuerse incomodites in þis

The saint will
 not merely bear,
 but love, his
 cross.

He a good and
 true servant.

¹⁻¹ Later. C has 'that may doo and dothe.'

² C. 'profite.'

wrecchid lif; for so he shal be wiþ þe where euer þou
 be, & so þou shalt finde him where euer þou be hidde.
 It must be so, for þere is no remedie of scapyng fro tribu-
 4 lacion of euel men & sorowe, but þat þou suffre. Drinke
 þe chalice of our lorde affectuously, if þou desire to be
 his frende & to haue parte wiþ him. Consolacions com-
 mitte to god; do he þerwiþ as it plesip him. Put þou
 8 þiself to suffre tribulacions, & accounte hem as gretlist
 consolacions; for þere are no passions of þis tyme worpi
 to deserue þe glory þat is to come, yea, þouþ þou miȝtist
 al allone suffyr.¹ Whan þou comest þerto, þat tribula-
 12 cion is swete to þe & is sauory to þe for crist, þan deme
 it wel wiþ þe; for þou hast founde paradise in erþe.
 As longe as it is greuours to þe to suffre, and þou sekist
 to fle it, so longe shalt it be euyH² with þe, &² fleyng of
 16 tribulacion shal folowe þe ouer aH. If þou puttist þe,
 as þou owist to do, to suffre & to dye, it shal sone be
 better, & þou shalt finde pes. Yea, if þou be rauished
 vnto þe þirde hevene wiþ poule, þou art not yit siker to
 20 suffre no contrary þinge; for ihesu seide, 'I shal shewe
 him hov grete þinges he must suffre for my name.' To
 suffre þerfore remayneþ to þe, yf þou wolt loue & euere
 plesse him. Wolde god þat þou were worþy to suffre
 24 eny þinge for þe name of ihesu; hov gret glory shuld
 be to þe, hov gret exultacion to aH þe seintes of heven,
 hov gret edificacion of þi neighbore! ffor aH men com-
 mendip pacience, þouþ fewe wol suffre. Thou shuldist
 28 gladly suffre for crist, siþ men suffriþ muche more greu-
 ouse þinges for þe worlde. Know for certein þat þou must
 leide a dieng lif; and þe more þat a man dieþ to himself,
 þe more he begynneþ to lyue to god. There is no man
 32 apte to take heuenly þinges, but he submitte himself to
 bere aduersites for crist. There is no þyng more accept-
 able to god, no þyng more holsom to þe in þis worlde, þan

Drink the Lord's
cup lovingly.

Die to thyself,
and so live to
God.

¹ Added in margin in later hand, 'al temptacions.'

²⁻² 'with þe, &' is in margin in later hand.

gladly to suffre for crist. And if it lay in þi choice, þou shuldist raper desire to suffre contrarie þinges for crist, þan to be refresshid wiþ many consolacions; for þou shuldest be more like vnto crist, and þe more conformed 4 to aȝ seintes. ffor our merite, & þe profitig of oure estate, stondiþ not in swetnesses & consolacions; but raper in suffring of greuous þinges & tribulacions. ffor if þere had be eny þinge more better or more profitable 8 to man þan to suffre, crist wolde verily haue showid it by worde & ensample. But he exhorted aȝ his disciples, and aȝ hem þat desired to folowe him, openly to bere þe crosse, saieng, 'who þat wol come after me, 12 lete him denye himself, & take his crosse, & folowe me.'

All þinges þerouer redd¹ & serchid, be þis þe fynal conclusion, þat by many tribulacions it bihoueþ vs to entre in to þe reume of heuene. 16

Through many tribulations we must enter into the kingdom.

Here endiþ þe Amonicions drawyng inwarde. And here folowen² þe Chapitres of þe þirde boke, that is of inwarde Consolacyon.

O f þe inwarde spekinge of crist vnto a true soule	20
	<i>Capitulum i</i> [p. 64]
That troupe spekiþ wiþ inne withoute noyse of wordes	
	<i>Capitulum ii</i> [p. 64]
Of þe wordes of god owiþ ³ to be herde mekely	<i>Capitulum iij</i> [p. 65] 24
That men owiþ to lyue before god in troupe & mekenes	
	<i>Capitulum iiij</i> ⁴ [p. 68]
A praier to gete grace of deuocion	<i>Capitulum v</i> ⁵ [p. 67]
Of þe wonderful effecte of the loue of god	<i>Capitulum vj</i> [p. 69] 28
Of previnge of true loue	<i>Capitulum vij</i> [p. 72]

¹ C. 'þerfore overradd.'

² C. 'bygynneth.'

³ C. 'That the wordes of godde owe.'

⁴ This is Chap. V. in the text; see p. 68.

⁵ This is Chap. IV. in the text; see p. 67.

	Of grace to be hidde vnder kepyng of mekenes	<i>Capitulum viij</i> [p. 74]
	Of vile estymacyon of himself in þe sight of god	
4		<i>Capitulum ix</i> [p. 76]
	That aH þinges must be referrid to god as þe last ende	
		<i>Capitulum x</i> [p. 77]
	That þe worlde despid it is swete for to serue god	
8		<i>Capitulum xi</i> ¹ [p. 77]
	That þe desires of þe herte must be examyned and modered	
		<i>Capitulum xii</i> [p. 79]
	Of the Informacion of pacience and fiztyng ayenst concupiscence	
12		<i>Capitulum xiii</i> [p. 80]
	Of þe obedience of a meke suget by ensample of Ihesu	
		<i>Capitulum xiv</i> [p. 81]
	Of considring of þe pryue iugementz of god azenst pride	
16		<i>Capitulum xv</i> [p. 83]
	Hov it is to stonde & to say in euery þinge desirable ²	
		<i>Capitulum xvj</i> [p. 84]
	A prayer to parforme þe plesynge wille of god	
20		<i>Capitulum xvij</i> [p. 85]
	That very solace is to be soughte in god allone	
		<i>Capitulum xvijj</i> [p. 85]
	That aH bisenes is to be sette in god	<i>Capitulum xix</i> [p. 86]
24	That temporal miseries are to be suffrid by ensample of crist	
		<i>Capitulum xx</i> [p. 87]
	Of suffringe of wronges and who is very pacient	
		<i>Capitulum xxj</i> [p. 88]
28	Of knowleche of propre infirmite and miseryes of þys lif	
		<i>Capitulum xxij</i> [p. 90]
	þat in god it is to reste aboue aH þinges	<i>Capitulum xxijj</i> [p. 91]
	Of recordynge of manifolde benefetes of god	
32		<i>Capitulum xxiv</i> [p. 94]
	Of iiij. þinges bringing gret pes	<i>Capitulum xxv</i> [p. 95]

¹ The Arabic numerals are used after x, the Roman equivalents being added, apparently by another hand. We have printed only the Roman.

² C. 'desirable.'

A praier azenst cuel þouȝtes	<i>Capitulum</i> xxvj [p. 96]	
A praier for illuminacion of mynde	<i>Capitulum</i> xxvij [p. 96]	
Of eschuyng of curiose inquisicion of a noþer mannys lyf	<i>Capitulum</i> xxviii [p. 97]	4
Were inne stondiþ very pes of herte & very profityng	<i>Capitulum</i> xxix [p. 98]	
Of þe emynence of a fre mynde and hov meke praier is more meritory þan ofte redyng	<i>Capitulum</i> xxx [p. 99]	8
That pryuat loue moost tarieþ fro þe hyst good	<i>Capitulum</i> xxxi [p. 100]	
A praier for purgacion of herte & hevenly wisdom	<i>Capitulum</i> xxxij [p. 101]	12
Azenst þe tunges of detractours	<i>Capitulum</i> xxxiiij [p. 102]	
Hov in tribulacion god is to be founden & blessed	<i>Capitulum</i> xxxiv [p. 102]	
Of askyng of goddis help and trust of recoueryng of grace	<i>Capitulum</i> xxxv [p. 103]	16
Of despisyng of euery creature þat god mowe be founde	<i>Capitulum</i> xxxvj [p. 105]	
Of denyeng of himself and forsakyng of aȝ cupidite	<i>Capitulum</i> xxxvij [p. 107]	20
Of vnstabilnes of herte and final intencion to god	<i>Capitulum</i> xxxviii [p. 108]	
That to him þat loueþ god sauoreþ aboue aȝ þinges	<i>Capitulum</i> xxxix [p. 109]	24
That þere is no surete fro temptacion in thys lyf	<i>Capitulum</i> xl [p. 110]	
Azenst mannes veyne iugementes	<i>Capitulum</i> xli [p. 111]	28
Of pure & hool resignacion of himself to gete liberte of herte	<i>Capitulum</i> xliij [p. 112]	
Of gode gouernaunce in outwarde þinges & recourse to god in perels	<i>Capitulum</i> xliij [p. 113]	32
That man be not importune in worldly erendes	<i>Capitulum</i> xliv [p. 114]	
That man haþ nouȝt of himself wherof to reioyce hym	<i>Capitulum</i> xlv [p. 115]	36

	Of contempte of al temporall worship ¹	<i>Capitulum</i> xlvj [p. 117]
	That pes is not to be sette in men	<i>Capitulum</i> xlvij [p. 117]
	Ayenst the veyne and seculer conscience	<i>Capitulum</i> xlviii [p. 118]
4	Outwarde þynges are not to be drawen to vs	<i>Capitulum</i> xlix [p. 119]
	That it is not to bileue all men, & of list sliding of wordes	<i>Capitulum</i> l [p. 120]
	Of trust to be had in god ayenst þe dartes of wordes	
8		<i>Capitulum</i> lij [p. 122]
	² That all greuous þinges are to be suffrid for euerlastyng lif	<i>Capitulum</i> liij [p. 124]
	Of þe day of eternyte, and þe anguissches of þys lyf	
12		<i>Capitulum</i> liij [p. 125]
	Of desire of lif euerlasting, and hov grete þinges are promitted to fyzters gostly	<i>Capitulum</i> liiij [p. 127]
	A man desolat owip to offre hym in to þe hondes of god	
16		<i>Capitulum</i> lv [p. 130]
	That men must zeven hem to lowe workes whan þei faile of hys	<i>Capitulum</i> lvj [p. 133]
	That man accounte himself not worthy consolacyon	
20		<i>Capitulum</i> lvij [p. 134]
	That þe grace of god is not medlid to hem þat sauoriþ erþely þinges	<i>Capitulum</i> lviiij [p. 135]
	Of dyuerse mevinges of nature and of grace	<i>Capitulum</i> lix [p. 137]
24	Of corrupeion of nature, and of the miȝt of grace	<i>Capitulum</i> lx [p. 140]
	That we owe to denye ourself and folowe crist by þe crosse	<i>Capitulum</i> lxj [p. 142]
28	That man be not ouer muche þrowe down, þouȝ he falle into som defaultz	<i>Capitulum</i> lxij [p. 144]
	That hys þinges & priue iugementes of god are not to be enserched	<i>Capitulum</i> lxiiij [p. 145]
32	That all maner hope and trust is to be put in god	<i>Capitulum</i> lxiiiij [p. 148]

¹ C. 'alle worldely worshippes.'

² From this down to 'þat receyveþ of' in Chap. i. of Part iii. is wanting in C from the loss of a leaf.

Here begynneþ þe third parte of inwarde
conuersacyon. Of þe inwarde spekyng of
crist unto a soule. *Capitulum primum.*

Hear the divine
voice within thee.

I shal here what oure lorde god spekiþ in me. Bles- 4
ful is þat soule þat heriþ our lorde spekyng in him,
& takiþ of his mouþe þe¹ worde of consolacion. Blessid
be þo eres þat receyueþ of goddys rounynge, & takiþ
non hede of þe rounyng of þis worlde. Pleinly þo eres 8
are blessid, þat takiþ non hede to þe voice sounyng out-
warde, but aȝ inwarde þe techinge trouþe. Blessed² be
þo eyen þat are closed to outwarde þinges, and intende
to þe inwarde þinges. Blessed³ are þei þat percipiþ in- 12
warde þinges, & studieþ to make himself redy by daily
exercices more & more to take heuenly priuetes. Blis-
ful are þei þat desiriþ to take hede to god, & castiþ
himself oute from aȝ impedimentes of þe worlde. Take 16
hede herto, my soule, and close up þe dores of þy sen-
sualite, þat þou mowe here what þi lorde god spekiþ in
þe. Thus saiþ þi biloued: þin help am I, þi pes, & þy
lif; kepe þe wiþ me, & þou shalt finde pes. Leve aȝ 20
transitory þinges and seke euerlastinge. What are aȝ
temporale þinges but deceyuours, and what helpiþ aȝ
creatures, if þou be forsaken of þy creatour? Aȝ opir 24
þinges þefore sette a syde, ȝelde þiself plesant & true
to þy creatour, þat þou mowe take very felicite.

Seek things
eternal.

That þe wordes of god are to be herde
with mekenes.⁴ *Capitulum ij.*

Speke, lorde, for þy seruauȝt heriþ. I am þi seruauȝt; 28
ȝeue me understandyng, þat I mowe knowe⁵ þi
testimonies. Bowe myn herte into þe wordes of þy
mouþe; flowe þi speche as swete dewe. The children
of israel seiden som tyme to Moyses, 'Speke þou to us 32

¹ Later.

² C. 'blisfulle.'

³ C. 'blysfulle.'

⁴ This heading is wrong in both C and D. See *Contents*.

⁵ In margin.

- and we shul here þe; lete not our lorde speke,¹ lest we dye.' Lorde, lorde,² not so; I pray not so, but raþer wip Samuel þe prophete, mekely & affectuously I be-
- 4 seche þe, 'speke þou, lorde, for þy seruaunt heriþ.' 'Speak, Lord, for
Thy servant
heareth.'
- Speke þefore³ not to me Moyses, ner non of þe prophetes; but speke þou² raþer, lorde god, inspirour & illumynour of prophetes; for þou allone wipouten hem
- 8 maist teeche me parfitly; but þei wipouten þe shul no þinge profite. þei mowe wel sounne wordes, but þei ȝeue no spirit. þei say passingly faire, but, the not spekyng, þei sette noþyng a fire. þei bitake us þe
- 12 lettre, but þou openyst þe witte. Thei bringe furþe misteries, but þou makist open þe understanding of þe priuete. þei telle oute comandementes, but þou helpist to parforme hem. Thei shewe þe way, but þou makist
- 16 stronge to go. þei worche aȝ wipoute furþe, but þou techist & illumynest þe hertes. þey water wipouten furþe, but þou ȝeuest fecundite. þei cry wip wordes, but to þe heryng þou ȝeuiest⁴ understanding. Speke not
- 20 þefore Moyses to me, but þou, my lorde god, euerlastyng trouþe; lest I dye & be made unfructuose, lest⁵ I be oonly amonished outwarde, & not sette a fire inwarde. þefore, lest þe worde herde & not done be
- 24 to me iugement, or þe worde knowen and not loued, or þe worde bileued and not kepte, speke þou, lorde, for þy seruaunt heriþ. Thou hast wordes of lif euerlastyng; speke to me to som maner of comfort to my soule & to
- 28 amendement of my lif; & to þe, lorde, be⁶ preisyng, glory, & euerlastyng worship.

Speak, and set
my heart a-flame.

That þe wordes of god are to be herde wip mekenes. *Capitulum iij.*

- 32 **S**one, here my wordes most swete & passyng þe konnyng of aȝ þe philosophers and aȝ þe wise

¹ 'Speke' is omitted in C.

² Omitted in C.

³ C. 'þer.'

⁴ C. 'graunteste.'

⁵ C. 'if.'

⁶ C has 'to.'

Many hear the
world more gladly
than God.

The world's serv-
ants are often
more zealous than
God's.

men of þis worlde. My wordes are spirit & lif¹; þei
are not to be peised *with* mannes wittes. þei biþ not
to be drawn to veyn plesaunce, but to be herde in
silence, & to be taken *with* mekenes & gret desire. 4
And I seide: 'Blesful is he whom þou hast lerned, and
hast tauȝte him of þi lawe, þat þou mowe make him
mitigacion from euel daies, þat þe erþe be not desolat.'²
I, saiþ our lorde, haue tauȝte þe prophetes fro þe 8
begynnyng, & unto now I cesse not to speke to aȝ, but
many biþ harde and deaf at my voice. Many more
gladly heriþ þe worlde þan god; þey sue more listly þe
appetite of her flesshe þan þe wel plesaunce of god. 12
The worlde promittip temporali thinges and litel þinges,
& he is serued with gret gredynesse; & I promitte
most hye þinges & euerlastyng, and dedly mennes
hertes waxe sluggussh.³ Who seruip & obeieþ me in aȝ 16
þinges, as men serueth þe worlde & his⁴ lordes? 'The see
seide, Be ashamed, Sydon'; and, if þou aske þe cause,
here why. ffor a litel prebende men reznith a longe
way; but for euerlastyng lyf unneþe þe foot is onys lifte 20
up fro þe erþe. A þinge of litel price is bisely souȝt;
oþerwiles men striuen for o. peny riȝt shamfully; men
dreden not to wery hemself niȝt & day for a veyn
þinge, for a litel promys. But alas! for good incom- 24
mutable, for mede inestimable, for souerayn worship,
for endeles glory, men wol not suffre þe lest werynes.
Be ashamed þerfore, þou sluggussh⁵ & compleynyng
seruaunt, þat þei are more redy to perdicion þan þou 28
to lyf, þei ioi more at vanyte þan þou at troupe. And
lo, ofte tymes þei are defrauded of her hope, but my
promys deceyueþ no man, ner leueþ voide no man þat
trustip me. That I haue promysed, I shal ȝeue; þat I 32

¹ C. 'love.' The Latin is 'vita.'

² The Latin is—' (ut) non desoletur in terra.'

³ C. 'slugged.' The word has been altered in D. ⁴ C. 'her.'

⁵ C. 'slugged.'

haue seide, I shal fulfille, so þat a man abide true in my loue unto þe ende. I am rewarder of aH gode men, & a miȝty prever of aH deuonte men. Write my
 4 wordes in þin herte, and trete hem diligently; for in tyme of tribulacion þei shul be ful necessary. That þat þou knowist not whan þou redist, þou shalt treuly knowe in tyme of visitacion. I am wonte in ij. maners
 8 to visite my chosen children, [that is to say]¹ wiþ temptacion & consolacion. And every day I rede hem ij. lessons; oon in blamyng her vices, anoþer exhorting hem to euerlastyng² vertues. He þat heriþ my wordes
 12 & despiciþ hem, haþ þat shal deme him in þe laste day.

God visita His children both with temptation and with consolation.

A praier to aske grace of deuocyon.

*Capitulum iiij.*³

16 **M**y lorde god, aH my godes þou art. And who am I þat dar speke to þe? I am þi most poure seruaunt, and an abiecte worme, muche pourer and more contemptible þan I can say or dar say. Neuerþeles haue mynde þat I am nouȝt⁴ worþe. þou allone
 20 art goode, riȝtwys, & holy; þou maist aH þinges; þou ȝeuest aH þinges; þou fillest aH þinges, levinge⁵ allone þe synner. Bring to mynde þy miseracions, & fulfille myn herte wiþ þy grace, for þou wolt not þat þi worke
 24 shulde be voide. Hov may I suffre myself in þis wreechid lif, but if þou comforte me wiþ þi mercy & þy grace? Lorde, turne not away þy face fro me; prolonge not þi vi-tacion; wiþdrawe not þi consolacion,
 28 lest my soule be as erþe wiþoute water to þe. Lorde, teche me to do þi wille; teche me to lyue worþly & mekely for⁶ þe: for þou art my wisdom, þou knowist

Lord, turn not away Thy face from me.

Teach me to do Thy will.

¹ In margin. ² For 'euerlastyng' C has 'þe encreeing of.'

³ This prayer does not form a separate chapter in the Latin.

⁴ C here, after 'am nouȝt,' has 'þat I have noȝht, þat I am noȝht worþe.'

⁵ C has 'levinge voyde.'

⁶ The Latin is 'coram.'

me treuly, & knewist me or þe worlde were made & or I were borne in þe worlde.

That a man owip to be conuersant before
god in troupe & in mekenes. 4

*Capitulum v.*¹

If the truth make
thee free, thou
shalt be free
indeed.

Sone, go before me in troupe, & in simplicité of herte seke me euere. He þat goþe before me in troupe shal be made sure from euil assemblinges,² & 8 troupe shal delyuere him fro deceyuours & fro detraccions of wicked men. If troupe delyuere þe, þou shalt be verily fre, & þou shalt not recche of mennes veyn wordes. Lorde, it is true þat þou saist; and, as þou 12 saist, so I biseche þe mote it be wip me. Lete þi troupe teche me, þi troupe kepe me, and bringe me to an hel[th]³ful ende. Lete hir delyuere me from all euil affection & inordinate lovinge; & I shal go wip þe 16 in gret liberte of herte. Troupe saip, I shal teche þe þo þinges þat are rizt & plesant to⁴ me. þenke on þy synnes wip gret displesaunce & mornyng, & neuere accounte þiself eny þinge for eny gode workes. Verily 20 a synner þou art & encombred and wrapped in many passions. Of þiself euere þou drawist to nouzt; sone þou slidist, sone þou art onercomen, sone þou art dissolved. þou hast no þinge wherof þou maist reioice þe, 24 but many þinges þou hast wherof þou owist to sette litel by þiself; for þou art more sike þan þou maist conceyue. Wherefore lete no þinge seme gret to þe of aȝ þinges þat þou dost, no þynge preciose, no þinge 28 wonderful; lete no þinge appiere to þe worþy eny reputacion, for verily þere is non oþer þinge here laudable ner desiderable,⁵ but þat is euerlasting. And aboue

Think humbly of
thyself.

¹ Chap. iv. in the Latin.

² C. 'assailinges.' D has been altered here. ³ Later.

⁴ C. 'bifore.'

⁵ C. 'desirable.'

aH þinges euerlasting,¹ lete trouþe plesse þe; lete euere displese þe þy gret² vilenes & unworþines. Drede no þinge so muche, blame ner fle no þinge so muche, as þi
4 vices & þy synnes, þe whiche owip to displese þe more þan eny worldly harme. Somme go not clerly before me, but þei bee ladde with aH³ manere of curiosite & arrogaunce, willyng to knowe my secretes & to under-
8 stonde þe hye þinges of god, taking non hede of himself & of her soule helþe. These folke, me beyng displede, ofte tymes fallen into gret temptacions⁴ for her pride and her curiosite. Drede þe iugementes of
12 god, be agaste of þe wrath of him þat is almiȝty. Discusse not þe workes of þe hiest god; but serche þi wickednes, in hou many þinges þou hast trespassed, and hou many gode dedes þou hast negligently⁵ lafte.
16 Somme berip her deuocion allone in her bokes, somme in ymages, somme in outwarde signes & figures. Somme haþ me in mouþe, but litel is in the herte. There biþ opir, þat beyng illumyned in þe understandyng &
20 purged in affeccion, desiren laborously þinges euerlasting, grevyng hem to here of erþely þinges; þei serueþ þe necessites of nature wiþ gret sorowe; & þese felip what þe spirit of trouþe spekip in hem, for he
24 techip hem to despice erþely þinges, to loue heuenly þynges, to sette no price by þe worlde, and day and nȝt to desire heven.

Seek not to know the secrets of God: take heed to thy own soul.

Let thy conversation be in heaven.

Of þe wonderful effecte⁶ of þe loue of god.

28

*Capitulum vj.*⁷

Iblesse þe, heuenly fader, þe fader of my lord ihesu crist, for þou vouchist saaf⁸ to haue mynde on mo

¹ The translator here misunderstands the Latin; 'aeterna' agrees, not with 'omnia,' but with 'veritas.'

² C. 'greatest.' ³ C. 'a.' ⁴ C adds 'and grete synnes.'

⁵ Omitted in C. ⁶ Vide Preface.

⁷ Chap. V. in the Latin. ⁸ C. 'haste fouched saue.'

Thou, Lord, art
my glory, my
hope, and my
refuge.

most poure. O fader of mercies and god of aH consolacion, I þonke þe þat refresshist wiþ þy consolacions me þat am unworþy aH maner comfort. I blesse þe euere & glorifie þe, wiþ þyne onely begoten sone & þe 4 holigost þe comfortour, in to worldes of worldes. Eya, my lorde god, my holy loue, whan þou shalt come in to myn herte, aH myn inwards shal ioy. Thou art my glory, & þe exultacion of myn herte; þou art myn 8 hope and my refuge in þe day of my tribulacion. But for I am feble in loue & imparfit in vertu, þerfore I haue nede to be comforted of þe. Wherefore visite me, lorde, ofte tymes, & enforme wiþ disciplines of konnyng. 12 Deliuere me fro myn euel passions, hele myn herte from aH inordinate affeccions; þat I, heled inwardly & wel purged, mowe be apte to loue, mizty to suffre, stable to perseuere. Loue is a gret þyng, a gret good 16 in euery wyse; yt allone makip lizt euery hevy þinge, & berip evenly euery uneven þinge; for it berip birden withoute birden, and euery bitter þinge it makip swete & sauory. The noble loue of Ihesu stureth to do grete 20 pinges, and euere entisip to desire more parfit pinges. Loue wol be aboue, not reteined with eny lowe pinges. Loue wol be fre, & alienat from aH worldly affeccion, lest his inwarde beholding be lette, lest he be wrapped 24 in & encombrid by eny temporal comodite, or falle under by eny incomodite. There is no þinge swetter þan loue, no þinge strengier, no þynge hyer, no þinge bradder, no þinge more iocunde, no þing fuller, no 28 þinge better in heuene ner in erþe; for loue is born of god, ner it may not reste but in god aboue aH creatures. The loue flyeþ, rennip, & is glad; he is fre & he is not¹ holden. Loue² 3eueþ aH pinges in³ aH pinges,⁴ and it 32 hap aH pinges in all pinges; for it restip aboue aH

There is nothing
sweeter, stronger,
higher, greater,
than love.

¹ In margin in later hand. ² C. 'Hit.'

³ The Latin is—'pro omnibus.'

⁴ The words 'in all things' in this clause are not in C.

pinges in oon souerein good, of whom aH good flowip
 and procedip. It lokip not to þe giftes, but conuertip
 him to þe 3ever aboue aH godes. Loue ofte tymes can
 4 no mesure, but is fervent aboue aH mesure. Loue
 felip no burdoon, it accountip no labour; it desirip
 more þan it may atteyne; it pley nip neuere of im-
 possibilite, for it demep itself mizty to aH pinges & all
 8 pinges to be leful to it. It is vailant þefore to aH
 pinges, it fulfilleþ many pinges & bringip hem to
 affecte,¹ where he þat loueþ not failip & lieþ still.
 Loue wakip, & slepyng it slepiþ not; lone weried is
 12 not wery, and loue arted is not coarted, it fered is not
 troubled; but as a quik flame & a brennyng bronde, he
 berstip upwarde and passip surely. He þat loueþ,
 knowip what þis voice cryeth. A gret crie in þe eres
 16 ²of god² is þat brennyng affection of soule, þat saiþ,
 'My god, my loue, þou art al myn & I þyn.' Dilate
 me in loue, þat I may lerne to taste with þe inwarde
 mouþe of myn herte hov suete it is to loue, & in loue
 20 to melte & to swymme. Be I holde wip loue, going
 aboue myself for excellent feruour & astonynge. Synge
 I a songe of loue, folowe I þe my loue into heizt, & lete
 my soule faile in þi preisynge, ioynge³ for loue. Lete
 24 me⁴ loue þe more þan myself, and not myself but for
 þe, & aH in þe, þat verily loue þe, as þe lawe of loue
 comaundip shynyng oute of þe. Loue is swifte, pure,
 holy, iocunde, mery, stronge, pacient, true, prudent,
 28 longe abiding, manly, and neuere sekyng himself.
 Where as eny man sekip himself, þere anon he fallip
 fro loue. Loue is circumspecte, meke & rízt, not softe,
 not lizt, not intendyng to veyn pinges, sobre, chaste,
 32 stable, restful, kepte in aH wittes, deuoute to god &

It feels no burden,
 Takes no account
 of labour, holds
 nothing im-
 possible.

'Amem te plus
 quam me, nec me
 nisi propter te.'

¹ Lat. 'effectum.

²⁻² Later.

³ C. 'jubilynge.' The word has been altered in D.

⁴ For 'Lete me,' C has 'Motte I.'

A life of love
cannot be without
sorrow.

kinde.¹ Loue is subiecte and obedient to prelates, vile & despecte ²to hymself,² trusting & hoping euere in god, yea whan god sauoriþ him not, for wiþoute sorwe men lyuyn not in lone. He þat is not redy to suffre aH 4 þinges, & to stonde at wille of his loued, is not worþi to be called a loner. It behoneþ þe louer gladly to clippe to him aH maner harde þinges & bitter þinges for his loued, & not to bowe fro him for eny contrarie þinges 8 þat happeniþ to falle.

Of previnge of very loue. *Capitulum vij.*³

Consider not so
much the gifts of
the lover as the
love of the giver.

Sone, 3it art þou not a mizty & a prudent louer. Why, lorde? For as muche as for a litel con- 12 trariousnes þou failest in þinges taken,⁴ and ouergredely sekist consolacion. A stronge louer stondiþ in temptacions, ner he wil not bileue þe wily persuasions of þe enemy. As þou plesist⁵ him in prosperite, so þou dis- 16 plesist⁶ him [not]⁷ in aduersite. A prudent louer considriþ not so muche þe 3ifte of þe louer as þe loue of þe 3ener; he peisiþ more þe affeccion þan þe valu, and settiþ aH þe 3iftes fer byneþe þe loued. The noble louer restiþ 20 not in þe 3ifte, but in me aboue aH 3iftes. It is not þefore aH lost, þou3 som tyme þou fele not so wel of me and of my seintes as þou woldist. That gode and swete affeccion þat þou perceiuest amonge, it is an 24 effecte of grace,⁸ & a maner of fortaste of þe heuenly cuntre, upon whom it is not to leene ouermuche, for it goþ and comeþ. A man to fize ayen þe evel mevinges of þe soule & to despice þe suggestiouns of þe deuel, is 28 a token of vertu & of gret merit. Therefore lete no straunge fantasies brou3te in of eny mater trouble þe. Kepe a mizty purpos & a rizt intencion to god. It is

Let not passing
fancies trouble
thee.

¹ This clause comes later in the Latin. ²⁻² Later.

³ Chap. vi. in the Latin. ⁴ Lat. 'coeptis.'

⁵ Lat. 'placeo.'

⁶ Lat. 'nec displiceo.'

⁷ Supplied from C.

⁸ C here inserts 'presente.'

noon illusion þat som tyme þou art sodenly rauysshed
 in an excesse, & turnest anoon ayen to þe wont iapes of
 þyne herte; for þo[o¹] þou suffrist rapier þan doost, and
 4 as longe as þei displese þe, & þou wrastlist ayen hem,²
 it is merit & no perdition. Knowe wel þat þe enemy
 laboriþ in aH wises to lette þy desire in good, & to
 make þe void from aH gode exercices, fro worshypinge
 8 of seintes, fro mynde of myn holy passion, fro profitable
 þenking of þi synnes, fro keping of þin herte, & fro sad
 purpos of profityng in vertu; he puttiþ in many euel
 þouȝtes, þat he mowe cause in þe werynes & horroure, &
 12 reuoke þe fro praier & holy redyng. Meke confession
 displesiþ him, and, yf he mowe, he wol make þe to
 cesse from holy communyon. Bileue him not, ner take
 non hede of him, þouȝ he ofte tymes tende to þe
 16 grynnes of deceite. Impute it to him self whan he
 sowiþ euel þinges & unclene. Say to him, ‘Be ashamed,
 þou unclene spirit, & go away, wrecche; þou art ful
 unclene, þat bringist suche þinges to myn eres. Go
 20 hens, þou wicked deceyuour; þou shalt haue no parte
 in me, but ihesu shal be wiþ me as a miȝty figher, &
 þou shalt stonde confused. I had leuer dye & suffre
 aH peyne þan consente to þe. Holde þy pes, & be still;
 24 I wol no more here þe, þouȝ þou labore to moleste me
 neuer so ofte. God is myn illuminacion & myn helpe,
 whom shal I drede? If bateiles be ayenst me, myn
 herte shal not be a ferde. Oure lorde is myn helper
 28 and my redemptour.’ fighite as a gode kniȝt; and,
 þouȝ soumtyme þou falle þurgh frailete of flesshe, resume
 strengþes more miȝty þan þe rapier, trustyng on my
 more large grace, and be wel war of veyn complacence
 32 & pride; for þerby many men be ladde into errour, &
 som tyme þei slide in to a blindnesse incurable. Lete
 it be to þe into a perpetuaH warnes & mekenes, þe fal-
 ling of proude men presumyng of hemself.

Vain thoughts
 will come; but if
 thou wrestle
 against them,
 thou wilt not be
 condemned.

‘Resist the devil,
 and he will flee
 from thee.’

Fight like a true
 soldier.

¹ Later.

² ‘hem’ is later (in margin).

Of grace to be had¹ under þe warde of mekenes. *Capitulum viij.*²

Sozne, it is more profitable & more sure to þe to hyde þe grace of deuocion, & not to lifte þiself 4 upon hye, not muche speke þerof, ner moche to peyse it, but rap̄er to despise þiself, & drede lest it be yoven to þe unworþy. It is not to cleue ouer tougly to þis affeccion, þat may so sone be turned into þe contrarie. 8 Thenke in grace, hou wrecchid & nedý þou were wont to be wipoute grace. Ner þere is not þerin onely spiritual profityng, whan þou felist grace of consolacion; but also whan þou berist mekely & patiently þe 12 withdrawing þerof, whan it is denyed; so þat þan þou be not slowe fro studie of praier, ner þat þou lete not slide away utterly opir workes þat þou wont to do, but as þou mayste³ after þin understanding gladly do þat 16 in þe is, and for no drynesse ner anxiete of mynde be not [4] negligent of þi self. For þere biþ many to whom whan it com̄þ not as þei wolde, anon þei biþ impacient or slowe. Mannes way is not euer in his 20 oune power, but to god it is to zeue & to comforte, whan he wol, & as muche as he wol, & to whom he wol, as it plesip̄ him, & no more. Somme indiscretly for grace of deuocion haue destroyed himself, for þey 24 do more þan þei miȝt, peising not þe mesure of her litelnes, but folowyng more þe affeccion of þe herte þan þe iugement of reson. And for þei presumed gr[etter⁵] þinges þan god was plesed wiþ, þerfore þei loste sone 28 grace. þei were made nedý and las̄te as vile, þat had sette her neste in heven, þat þei, so mekid & made poure, mowe lerne not to flie in her wynges, but to hope & trust under my fedres. þei þat biþ ȝit newe & 32 inexperte in þe wey of god, but if þei be gouerned by

Be not impatient
or negligent when
God hides His
face.

Cheerfully do
what in thee
lieth.

¹ An error for 'hid.' Lat. 'occultanda.' C has 'hidde.'

² Chap. vii. in the Latin. ³ C here inserts 'beste.'

⁴ Erasure. C supplies 'alle.' ⁵ Later hand in margin.

þe counceile of discrete men, þei mowe sone be deceyued
 & hurte. And if þei wol folowe her oune felyng more
 þan bileue oþer þat are exercised, þe ende wol be peril-
 4 ouse, nam'y, if þei wol not be wiþdrawen fro her ovne
 conceyt. Thei þat seme wise to hem self suffriþ but
 seldom to be gouerned by oþir. Better it is to sauoure
 but a litel wiþ mekenes & litel understandyng, þan
 8 gret tresoures of konnyng wiþ veyn complacence.
 Better it is þe to haue litel þan muche wherof þou
 mowe be proude. He doþ not discretly ynow þat
 3eueþ him aȝ to gladnes, foryeting his rapier pouerte, &
 12 þe chaste drede of god, þat dredip to lese grace þat is
 offrid. Ner he sauoriþ not vertuously ynow, þat in
 tyme of aduersite or eny hevynes haþ him ouer des-
 peratly, & lasse trustingly thynkyth or felyth of me
 16 þan it behoueþ. ffor he þat in tyme of pes wol be
 ouer sure, ofte tymes in tyme of bateile is founden
 deiecte & ferful. If þou coudist at aȝ tymes abide
 meke & litel in þiself, and mesure and rule þi spirit,
 20 þou shuldist not falle so sone in to perel & into offense.
 It is gode¹ þat, þe feruour of spirit conceyued, þou þenke
 what is to come, þe list goyng away; þe whiche whan
 it happenip to falle, þenke ayenward þat þe list may
 24 come ayen, þe whiche I haue wiþdrawen for a tyme to
 þi warnes and my glory. Suche a preving is ofte tymes
 more profitable þan if þou haddist plesant þinges at þin
 ovne wille. ffor merites be not to be estymat of þat,
 28 yf² a man haþ many visions & consolacions, or elles he
 be wise in scriptures, or sette in hie degre; but if he
 be grounded in very mekenes & fulfilled wiþ dyvine
 charite, if he seke in aȝ þinges purely & holy þe
 32 worship of god, if he accounte himself as nouȝt & de-
 spise himself in troupe, & ioi more to be despised &
 made lowe of oþir þan to be worshipid, þere is merite &
 matere of hope.

Take counsel of
 the wise in divine
 things.

Be not presump-
 tuous in time of
 peace, nor timor-
 ous in time of
 conflict.

Trials are often
 profitable.

¹ C here inserts 'counseile.'

² Later.

Of vile estimacioun of himself in þe sȳt
of god. *Capitulum ix.*¹

Thou, Lord,
givest grace to
the humble.

Thy love unsought
goes before me to
help and save.

I shal speke to my lorde, þou; I be dust & asshen.
If I accounte myself more, lo þou standist ayenst 4
me, & my wickednesse berip witnes ayenst me, I may
not say nay. &² I vilifie myself & bringe me to nouȳt,
& faile fro aȝ maner propre reputacion, & make me³
dust as I am, þi grace shal be merciful to me, & þi lyȳte 8
nye⁴ to myn herte; & al maner estimacion, be it neuer
so litel, shal be drowned in þe valey of my nouȳtines, &
shal perisshe for euere. þere þou shewist me my self,
what I am, what I was, & fro whens I come;⁵ for I am 12
nouȳt, & knewe not myself.⁶ If I be lafte to myself, lo
I am nouȳt & al infirmite. If þou beholde me sodenly,
anon I am made stronge and am fulfilled wip a newe
ioy; & a wonder þinge, þat I am so sodenly lifte up, 16
& so benignely clipped of þe, þat wip myn ovne weight
am euere borne doune lowe. This doþe þy loue frely
goyng before me, & helpyng me in so many nedes, and
keping me fro greuouse perels, & delyueryng me, as I 20
may treuly say, from eueles oute of nombre. In mys
liuyng⁷ I loste boþe þe & me, & in seking þe allone, &
in purely louinge þe, I fonde boþe þe & me; & þurgh
loue I brouȳt myself more depely to nouȳt. For þou, 24
most swete, dost wip me aboue aȝ maner merit, and
aboue þat þat I dar hope or pray. Blessid be þou, my
god, for, þou; I be unworþi aȝ godes, ȳt þi noblesse
and infinite godenes cessip not yea to do wel to me⁸ 28
unkynde & fer turned away fro þe. Conuerte us, lorde,
to þe, þat we mowe be meke, kinde, & deuoute, for þou
art oure helpe,⁹ our vertu, & our strengþe.

¹ Chap. viii. in the Latin.

² C. 'But and.'

³ C. 'me selfe.'

⁴ Later. Not in C.

⁵ C more correctly, 'whither I became.'

⁶ C. 'thereof.'

⁷ An error for 'mis loving.' The Lat. is 'male amando.'

⁸ Error for 'þe' (the article). Lat. 'ingratis.'

⁹ C. 'helthe.'

That all þinges are to be referrid to god as
to þe last ende. *Capitulum x.*¹

4 **S**onne, I owe to be þy last & þy souereyn ende, if
þou desire verily to be blisful; & þurgh þis inten-
cion shal be purged þin affleccion, þat is ofte tymes euil
bowed down to hir self & to creatures. ffor if þou seke
þiself in eny þinge, anon þou failest in þiself and waxist
8 drye. Wherefore to me referre all þinges principaly, for
I it am þat haue youen all þinges. Considre all þinges
as welling of þe hyest & most souereyn good; and þer-
fore þei are to be reduced to me, as to her original
12 begynnynge. Of me litel & gret, poure & riche, drawith
quyk water, as of þe welle of lif; & þei þat seruiþ me
willingly & gladly shul receyve grace for grace, but he
þat hap glory wipoute me, or be delited in eny priuate
16 good, shal neuere be stablisshid in very ioy, ner delited
in herte, but shal be lette in many wises & anguisshid.
þerfore þou owist to ascriue to þiself no maner of good,
ner arrecte not þy vertu to eny man, but all to god,
20 wipoute whom man hap nougt. I ȝaue all, & I wol
haue all ayen, & wip districcion I require þankinges.
This is troupe, wherby is chased away þe vanite of
glory. And if heuently grace & very charite entre in,
24 þere shal be non envie, ner contraccion of herte; ner
priuate loue shal not occupie it, for diuyn eharite
ouercomeþ all þinges, & dilatip all þe miztes of þe soule.
Yf þou sauore aȝt, þou shalt ioy allone in me,² for þere
28 is no man gode but god all one, þat is to be preised
aboue all þinges & to be blessed in all þinges.

Make God the end
of all things, as
he is source of all
good.

He gives all, and
he will haue all
again.

That, þe worlde despised, it is mery & swete
to serue god. *Capitulum xi.*³

32 **N**ow, lorde, I shal speke ayen, and kepe no silence;
I shal say in þe eres of my god, my lorde, my

¹ Chap. ix. in the Latin.

² C here adds, 'þou shalt trust alone in me.'

³ Chap. x. in the Latin.

How can I forget
thee, Lord, who
ever rememberest
me?

Thou servest me
rather than I thee.

kinge, þat is on hye. O lorde, hou gret is the multitude of þy swetnes to hem þat drede þe! But what art þou to þy louers? what to hem þat serue þe wiþ all her hertes? Verily þe swetnes of þi contemplacion 4 þat þou grauntist to thy louers is vnspecable. Here in þou shewist most þe swetnes of þi charite, þat, whan I was not, þou madist me, and whan I errid fro þe, þou laddist me ayen, þat I shuld serve þe, & þou comaundist 8 me to loue the. O þou welle of euerlasting lone, what shal I say of þe? hou may I foryete þe, þat vouchist saaf to haue mynde on me? yea, after þat I failed & pershid, thou hast do mercy wiþ þi seruaunt aboue aH 12 hope, and hast shewid grace & frendship aboue aH merit. What ȝelde I þe ayen for þis grace? It is not ȝouen to aH, þat, aH þinges forsaken, þei renounce þe worlde and take a Religious lif. Whepir is þat a gret 16 þinge þat I serue þe, siþ euery creature is bounden to serue þe? It owiþ not to seme me a gret þinge to serue þe; but raþer þis aperiþ to me gret & wonderful, þat þou vouche saf to receyue to þy seruaunt me so 20 poure & so unworþy, & to oone me to þy welbiloued seruauntes. Lo, aH þinges þat I haue & wiþ þe whiche i serue þe, are þyne. Neuerþeles in contrarie wise þou servist me raþer þan I þe. Lo, hevene & erþe, þat þou 24 hast made unto mannes seruice, are redy, & euery day doþe þat þou comaundist hem; & þat is litel, but ouere þat þou hast ordeined also angels in to mannys mynistry; but it passiþ aH þat þou þiself vouchist saf to 28 serue man, and madist promys to ȝeue þiself to him. What shal I ȝeue þe for aH þese þousand of godes? Wolde god I miȝt serue þe aH þe days of my lif! Wolde god at lest I miȝt suffice to do þe worþy seruice 32 o. day! Verily þou art worþy aH maner seruice, aH worship, & euerlasting preisynȝ. Verily þou art my lorde, & I þy poure seruaunt, þat am bouuden wiþ aH my miȝt to serue þe & neuere be wery of þi preisinges. 36

Thus I wol & þus I desire, & what lackiþ me vouche
þou saf to fulfille. It is a gret worship & a gret glory
to serue þe, & to sette aȝ þinges at no price for þe; ffor
4 þey þat willingly subdue himself to þy seruice shul
haue grace. And þei þat for þy most holy¹ loue puttīþ
away fleshely delectacion, shul finde þe consolacion of
þe holigost. þei shuȝ gete liberte of mynde [þat]
8 entriþ into streit lif & takīþ non hede of no worldly
cure. O þe acceptable & þe iocunde seruice of god,
whereby a man is verily made fre and holy! O þe holy
state of religiose seruage, þat makīþ man even to
12 aungels, plesant to god, ferful to fendes, & commend-
able to aȝ cristen men! O þe seruice to be clippid &
eure to be desired, wherhy þe hyst & souereyn good
is deserued, & ioy goten þat shal duelle wipouten ende!

Thy service is
true freedom and
endless joy

16 That þe desires of þe herte must be examyned
& moderid. *Capitulum xij.*²

Sone, ȝit þou must lerne muche þinge, þe whiche
þou hast not³ lerned as ȝit. Lorde, what are þo?
20 That þou put þi desire holy after my wel willyng, and
þat þou be not a louer of þiself, but a desirous folower
of my wille. Desires ofte tymes settyn þe on fire &
hugely stiren þe; but considre wheþir þou be meved
24 more for my worship or for þin ovne profit. If I be in
cause, þou wolt be wel cōtent what eure I ordeyne;
and if þere be eny þinge of þyn oune sekyng þat is hid
priuely, þat it is þat lettīþ & greueþ. Be war þerfore
28 þat þou leyne not to muche upon eny desire before con-
ceyued, me not councelde; lest þe repente afterward,
and þat displese þat first plesid, and þat þou heldist for
þe better. ffor not euery affeccion þat semeþ gode is
32 to be folowed anon, ner contrarie affeccion to be fledde

Desire nothing
without taking
God into council.

¹ In C the words 'most holy' come before the word 'service'
in the preceding line.

² Chap. xi. in the Latin.

³ C inserts 'well.'

at first. It is expedient amonge to use refrenacion, yea, in gode studies & desires, lest by importunyte þou falle into distraccion of mynde, lest þou engendre sclandre in opir þoruȝ disciplinacion, or elles lest þou be 4 sodenly troubled & fülle by wiþstonding of oþer.¹ And þy flesshe owiþ so longe to be chastised and constreyned to be soget in seruage, til it lerne to be redy to all þinges & to be content wiþ fewe, & to delite in symple 8 þinges, & not grucche ayen suche² as is not conuenyent þerto.

Of Informacion of pacience & fȳtyng ayenst
concupiscence. *Capitulum xiiij.*³ 12

Life cannot be
free from conflict.

Lorde, as I se, pacience is riȝt nedful to me, for many contrariouſnes⁴ fallen in þis worlde. For, hov euere I ordeigne for my pes, my lif may not be wiþoute bateile & sworde. So it is, sone; but I wol 16 not þat þou seche pes, and lacke temptacions, & fele no contrariouſnes; but þan deme to haue founde pes, whan þou art haunted in diuerse temptacions and preued in many contrariouſtes. If þou say þat þou maist not 20 suffre many þinges, hov wilt þou þan suffre þe fire of purgatory? Of ij. eneles þe lasse is euere to be chosen; wherfore, þat þou mowe escape turmentes þat are to come, studie to suffre evenly for god present eneles. 24 What trowist þou þat men of þis worlde suffre nouȝt or litel? Nay, þou shalt not finde þat, þouȝ þou seke most delicat men. But þey haue, þou saist, many delectacions, &⁵ þefore þey peise litel her tribulacions. Be it 28 so, so þat þei haue what þei wol; but hov longe hopist þou it shal endure? Lo, þei þat are habundant in þis worlde here⁶ shul faile as þe smoke, & þere shal be no

Are the men of
this world without
their sufferings?

¹ Here a sentence is left untranslated both in C and D.

² C inserts 'þinge.'

³ Chap. xii. in the Latin.

⁴ C here and in line 6, 'contrariouſtez.' The word has been altered in D.

⁵ C here inserts 'they folowe her owne delectacions and.'

⁶ C omits 'here.'

remembraunce of þe ioyes passed. And ȝit whiles þei
 lyue, þei reste not in hem wiþoute bitternes, werinesse,
 & drede; for ofte tymes of þe same þinge wherof þei
 4 conceyue delectacion þei receyue peyne and sorowe. It
 falliþ to hem riȝtwesly þat, for þei inordinatly sekþ
 delectacions & folowe hem, þat þei wiþoute confusion
 fulfille hem not. O hou shorte, hou inordinat, hou
 8 false, hou foule þei aH be! Neuerþeles for drunkenes
 & blindenes þei understonde not, but as¹ dum bestes
 rennep into deth of soule for a litel delectacion of cor-
 ruptible lif. Wherefore þou, sone, go not after þy con-
 12 cupiscences, but turne away fro þin oune wille. Delite
 þe in god, & he shal ȝeue þe þe petitions of þin herte.
 Lo, if þou wolt verily be delited and more habundantly
 be comforted of me, lo in contempte of aH worldly and
 16 in kutting away of aH lower delectacions shal be þy
 blessing, and plenteuous consolacion shal be ȝolden to
 þe. And þe more þat þou wiþdrawist þe fro consola-
 cion of aH creatures, þe swetter & þe miȝtier comfortes
 20 þou shalt finde in me. But first þou shalt not come to
 þese wiþoute sorwe² and labour of strivinge. The olde
 used custom wol wiþstonde, but it shal be ouercomen
 by a better custom. The flesshe wol grucche³; but
 24 it shal be refreyned wiþ þe feruour of spirit. þe olde
 serpent wol stire þe & bringe þe to bitternes; but wiþ
 praier he shal be dryven away, and wiþ profitable labour
 his comyng⁴ shal be stopped.

In contempt of
 worldly things
 shall be thy peace.

28 Of obedience of a meke suget by ensample
 of our lord ihesu. *Capitulum xiiij.*⁵

Sonne, he þat laboriþ to wiþdrawe himself fro obedi-
 ence, he wiþdrawiþ himself fro grace; and he þat
 32 sekþ to haue pryuate þinges, lesiþ þe common þinges.

¹ Later. ² C. 'tristesse.'

³ C adds 'ayein,' which is erased in D. ⁴ C inserts 'inne.'

⁵ Chap. xiii. in the Latin.

Submit thyself
gladly to those
set over thee.

Yea, humble
thyself under the
feet of all.

He þat frely & gladly subduiþ not himselfe to his souerayne, it is a token þat his flesshe obeieþ not him partlyt 3it, but ofte tymes kikiþ ayen & grucchiþ. Lerne þefore to obeie þy souereyne swiftly, if þou 4 wille þat þy flesshe shal obeie þe; for þe utter enemy is sonner ouercomen, if þe ynner be destroyed. There ys not¹ a more greuous ner a worse enemy of þe soule þan þou þiself, not wel according to þe spirit. It 8 bihoueth þe in all wise to take upon þe very despising of þiself, if þou wol preuaile ayen flesshe & blode. But for as moche as þou louest inordinatly þiself, þefore þou dredist to resigne þiself fully to þe wille of 12 oper.² [But what grete þinge is þat if þou, þat arte but asschon and nought, subdue þi selfe to man for god? Sithe I almyghty and highest, þat made alle þinges of nought, mekely made me sugget to man for þee, and 16 was made mekest of alle & lowest, for þou shuldest overcome thi pride with my mekenesse. Lerne to obeye, þou duste! lerne to meke thi selfe, þou yerthe and cleye, and to bowe thyselfe vnder the feete of alle; 20 lerne to breke þine owne willes, and to yive þe vnder subieccion of alle. Be wrothe ayeins thi selfe, and suffre no volowyng pride to lyve in the, but shewe þe so sugget and so litel þat al men mowe goo over þee, 24 and trede vpon the as vpon myre of the streete. What haste þou, veyne man, to compleyne? Thou foule synnar, what haste þou to answeere þi reprevars, þat so ofte tymes haste offended thi god, and so ofte tymes 28 deserved helle? But myne yen hathe spared þee, for thi soule was precieuse in my sight; for þou shuldest know my love, and be ever kynde to my benefaytes, and þat þou shuldeste yive thi selfe continually to very 32 subieccion by mekenes, and bere patiently þine owne despisinge.]³

¹ Later. ² Later. The next two lines show signs of erasure.

³ The text within the brackets is omitted in D, and has been supplied from C.

Of hyd domys to be consyderyd.¹

*Capitulum xv.*²

Lorde, þou sowndyst thi domes upon me & shakyst
 4 **a**ll³ my⁴ bones for drede & tremlyng, & my soule
 is gretly affraied. I stonde astonyed, and considre þat
 heuens are not clene in thy beholdyng. If þou fondist
 shreudenes in angeles & spareist hem not, what shal
 8 falle of me? Sterres felle from heuene, & I dust what
 presume I? Whos werkes semed laudable felle to lowist
 þinges, and þei þat ete brede of aungeles, I sawe hem
 delite in swynes draf. Therefore, lorde, þere is no
 12 seurte, if þou wiþdrawe þin honde. There auailiþ no
 wisdom, if þou leue þi gouernance. þere helpiþ no
 strengþe, if þou cesse to kepe. þere is no chastite sure,
 if þou defende it not. þere auailiþ no kepyng, if þin
 16 holy wacching be not nye. Yf we be forsaken, we be
 drouned & pershyn; and we be visited, we are rerid
 up & lyuen. We biþ unstable, but by þe biþ con-
 fermed. We waxe lenke, but by þe we biþ sette a fyre.
 20 O hov⁵ & abiectly it fittip me to fele of myself, &
 hou nouzt to sette by is eny good þat I seme to haue!
 O hov deply I owe to submitte myself under þi depe
 groundeles iuggementes, lorde, where I finde myself
 24 noo þing elles but nouzt & nouzt! O weight unmeasur-
 able, o see intransnatable, where I finde no þing of
 myself but all nouzt! Where is þe lurkyng⁶ hidels
 of glory & worship, where is þe trust conceyued of
 28 vertu? All veyn glory is swolowed up in þe depnes of
 þi iuggementes upon me. What is euery flesshe in þy
 beholding? Whether shal clay reioyce itself ayenst him

No safety without
God.

All flesh is as
nothing in His
presence.

¹ C has 'Of the pryve iugementes of god, leste we lyfte
uppe into pryde for goode þinges.'

² Chap. xiv. in the Latin.

³ C has 'þou þondrest over me thi iugementes and alle to
shakest,' etc.

⁴ Later.

⁵ Here 'mekely and howe' is inserted in C.

⁶ Later (in margin); omitted in C.

þat makip it? Hou may he be rerid up in veyn speche whos herte is suget to god in troupe? Aȝ þe worlde shal not rere up into pride whom troupe haþ made suget to himself; ner he shal not be meued by þe 4 mouþes of aȝ his preisers, þat stedfastip aȝ his hope in god. ffor þey þat spekip in magnifieng himself, lo, are nouȝt, & þei shal faile wip þe sounne of her wordes; but þe troupe of oure¹ lorde abidip for euere. 8

Hov a man shal stonde² in euery þinge desirable. *Capitulum xvj.*³

Lord, give me
what Thou seest
to be good for me.

Sone, say þus at aȝ tymes: Lorde, if it plesse þe, be þis þus. Lorde, if þis be þy worship, be þis doon 12 in þy name. Lorde, if þou se it be expedient and preue it profitable to me, graunte me to use it to þy worship; but if þou knowe þat it be noyous to me, or not vailable to þe helpe⁴ of my soule, take suche a desire 16 fro me; for not euery desire comeþ of þe holigost, yea, þouȝ it seme to man riȝt and good. It is harde to deme of troupe wheþer a good⁵ spirit or an euel stire þe to desire þat or þat; or wheþer þou be mened of þyn ovne 20 spirit. Many in þe ende ben deceyned, þat in þe begynnyng semed brouȝt inne wip a gode spirit. Wherefore with drede of god & mekenes of herte is to be desired & asked what desirable⁶ þinge þat comeþ to 24 mynde principaly; for wip propre resignacion aȝ þinge is to be committed to me, seieng: Lorde, þou knowist how it is best; be it þus or þus, as þou wolt, and whan þou wolt;⁷ ȝeue what þou wolt, hou muche þou wolt, & 28 whan þou wolt. Do wip me as þou wolt & as it most plesip þe, & as it is most þy worship. Put me where þou wolt, and do wip me frely in aȝ þinges. I am in

Do with me as
Thou wilt.

¹ Later (in margin). ² C adds 'and seie.'

³ Chap. xv. in the Latin.

⁴ C, more correctly, 'helthe.' Lat. 'saluti.' ⁵ In margin.

⁶ C, 'desirable.' ⁷ C omits 'and whan þou wolt.'

þin hondes ; turne me & ayen turne me rounde aboute.
 Lo, I þy seruaunt redy to all þinges ; for I desire not
 to lyue to myself, but to þe, & þat wolde god miȝt be
 4 þarfytly & worþely !

A praier to do þe wille of God. *Capitulum*
 xvij.¹

8 **M**ost benigne ihesu, graunte me þy grace, þat it
 may be *with* me and laboure wiþ me, & abide
 wiþ me to þe ende. Graunte me euer to do þy wille,
 and desire þat is most acceptable to þe and most derly
 plesip þe. Thy wille be my wille, and mote my wille
 12 euere folowe þi wille, & accorde to it in al wise. Be
 þere to me oon willing & not willing wiþ þe ; & lete
 me not wille ner not wille but þat þou wolt or wolt not.
 Graunte me to dye from all þinges þat are in þis worlde,
 16 & for þe to loue to be despised & not knowen in þis
 worlde. Graunte me aboue aȝ þinges desired to reste
 in þe, & to pese my soule in þe. Thou art very pes
 of herte, þou art oonly rest ; wiþoute þe aȝ þinges are
 20 harde and out of quite. In þis pes, þat is in þe oon
 souerayne euerlasting gode, mote I slepe & reste. Amen.

May Thy will be
 mine!

That very solace is to be souȝt in god
 allone. *Capitulum* xvij.²

24 **W**hat euere I mowe þenke or desire to my solace,
 I abide it not here, but hereafter ; that if I
 allone had aȝ þe solaces of þe worlde, & miȝt use aȝ þe
 delices, it is certeyn þat þei mowe not endure. Wher-
 28 fore, my soule, þou maist not plenerly be comforted, ner
 þarfytly be refresshid but in god, þe consolacion of poure
 & þe undertaker of meke men. Abide a litel while, my
 soule ; abide goddis promys, & þou shalt haue abund-

I look for my
 comfort not here,
 but hereafter.

¹ Not a separate chapter in the Latin.

² Chap. xvi. in the Latin.

Only in God can
the soul's happi-
ness be found.

Be it my solace,
to lack all worldly
solace.

aunce of aH godes in heuene. If þou coueite þese pre-
sent þinges ouer inordinatly, þou shal lese þo euerlastinge
heuenly þinges. Lete temporall þinges be in use, &
euerlastinge þinges in desire. þou maist not be filled 4
wip no temporaH good, for þou were not made to
fruiſſhe þo. Yea, þou; þou hadist aH godes þat are
made, þou maist not be blisful; but in god, þat made
aH þinges, shal be þi blisse & þy felicity; not suche as 8
is seen & preised of foliſſhe louers of þis worlde, but
suche as gode true cristen men abidin, & spiritual men
fortastiþ,¹ whos conuersation is in heuene. Veyn it is
& short, aH mannes solace; but þat is blisful solace & 12
true, þat is parceued wip infurþe of trouþe. The de-
uoute man beriþ euere wip him his comfortour ihesu,
& saip to him: Be nye to me, lorde, in euery place &
euery tyme. Be þis my consolacion, gladly to wille to 16
lacke aH mannys solace. And if þi consolacion lacke,
þi wille & iuste probacion be to me as a souereyn
solace; for þou shalt not perpetually be wroth, ner þou
shalt not preten euerlastingly. 20

That all maner bisenes is to be sette in god.

*Capitulum xix.*²

Lord, Thou
knowest what is
best for me.

My sonne, suffre me to do wip þe what I wole; I
knowe what is most expedient to þe. þou 24
þenkist as a man, þou felist in many þinges as mannys
affeccion studiþ. Lorde, it is true þat þou saist. þy
besynesse is more for me þan eny cure þat I can bere
for myself. He stondiþ ouercasuely & like to falle, þat 28
castiþ not aH his bisenes in to þe. So þat my wille be
right & abyde stedfast in þe, do of me what plesiþ þe;
for it may not be but good, whateuere þou do of me.

¹ C. 'fortastin amonge.' D had originally 'fortastiþ.' A later hand has struck out the word 'amonge,' doubtless from ignorance of its meaning = 'sometimes.' Lat. 'interdum.'

² Chap. xvii. in the Latin.

If þou wolt þat I be in derkenes, blessid mote þou be ;
 and, if þou wolt þat I be in liȝt, ȝit blessed mote þou
 be. If þou vouche saf to comferte me, blessed mote
 4 þou be ; and if þou wolt þat I be troubled, be þou
 euere alike blessid. Sone, so þou must stonde, if þou
 desirest to go wiþ me. þou owist to [be as redy to suffre
 as to Ioye. As gladly þou owest to be nedy and pouer
 8 as ful and riche. ¶ Lorde, I shal gladdely suffre for
 þee, what euere þou wolt come vppon me. I wolle in-
 differently receyve of thi hande gode and yvel, swete
 and soure, glad and sorowful, and for alle þinges þat
 12 falleþ to me yif þee þankynges. Kepe me fro alle maner
 synne, and I shal not drede deþe nor helle. Whiles
 þat þou þrowe me not away for euere, ner putte me not
 out of þe boke of lyve, hit shal not noye me what euere
 16 tribulacion come to me.

Whatever Thou
 dost with me,
 may Thy name
 be blessed !

I will take at
 God's hand good
 and evil alike.

That temporal miseries bi ensauple of
 Criste ar to be borne. Capitulum 20^m.¹

20 **S**one, I came downe from hevon for þi helthe ; I
 toke vppon me thi miseries, not of nede, but for
 charite, ffor þou shuldest lerne bi pacience to suffre
 temporalle myseries not grucchingly. ffor fro þe houre
 of my birþe into the daie of my goynge oute of þis
 24 worlde in þe crosse, þer lakkeþ me never suffringe of
 sorowes. I had grete lakke of temporal godes. I herde
 many compleyntes made of me, shames and repreves I
 susteyned benignely, ffor benefaites I receyved vnkynde-
 28 nesse, for miracles blasfemyes, for techinges reprehens-
 ions and blamynges. ¶ Lorde, for þou were paciente
 in thi lyve, þere inne fulfyllinge þe commaundement
 of thi fader, hit is worþi þat I, most wrecched synnar,
 32 after þi wille susteyne my selfe paciently, and þat as
 longe as þou wolte þat I bere þe burdon of þis corrupt-

Let me ever re-
 member Christ's
 sufferings, will-
 ingly endured for
 me.

¹ Chap. xviii. in the Latin.

and follow the
blessed example
of His patience.

ible lyve. ffor if þis lyve be onerouse and hevvy, yette
bi thi grace hit is fulle meritory, and, bi þine ensauple
& þe steppes of thi dedes, to the feble and þe seke the
more tolerable and the more clere; and muche more 4
consolatory þen hit was sumtyme in the olde lawe,
when þe yate of hevon was yette closed, and also þe
weye more darke, for as muche as so fewe þat tyme
toke any cure to seke the reaume of hevon. And 8
nouþer gode menne þat payed her dette of holy deþe¹
myght þenne entre into the reaume of heuon. ¶ O
howe grete þankynges am I bounden to yelde to þee.
þat hast vouched save to shewe to me and to alle cristen 12
me þe right wey and]² þe gode wey to þin euerlasting
reaume! Thi lif is oure way, & by þin holy pacience
we go to þe, þat art our croune. But if þou haddist
gone tofore & tauzte us þe way, who wolde haue take 16
eny cure to haue folowed? Allas! hou many wolde
haue abiden aH afer & behinde, but if þei hadden
beholde þy clere ensamples. Lo, zette³ we waxe leuke,
heryng of so many signes & doctrines. What wolde 20
falle if we had not so gret a light to folowe þe?

Of suffringe of wronges and who is preued
very pacyent. *Capitulum xxj.*⁴

What is it þat þou spekest, sonne? Cesse of þi 24
compleynyng, consideryng my passion & þe
passion of opir seintes; for þou hast not zit wiþstonden
unto shedyng of þi blode. Litel it is þat þou suffrist in
comparison of hem þat suffrid so grete þinges, so miztily 28
temptid, so greuously troublid, so manifolde preued and
exercitate. It bihouep þe þerfore to bringe to mynde
opres greuous peynes, þat þou mowe þe more miztily

Think, others
have been much
more grievously
tried than thou.

¹ This does not correspond with the original.

² The text within the brackets is wanting in D from the loss of a leaf, and has been supplied from C.

³ Later, in margin.

⁴ Chap. xix. in the Latin.

& more esily bere þy smale peynes. And if þey semo
 not litel to þe, be war lest þyn impacience cause þat.
 Neuerþeles, wheþir þei be smale, wheþer þei be grete,
 4 studye to suffre aȝt paciently. þe better þat þou dis-
 posit þe to suffre, þe more wisely þou dost, & þe more
 þou desernist; & þe eselier þou shalt bere it, made redy
 þerto nat sluggusly¹ in herte & by use. And say not :
 8 I may not suffre þis of suche a man, ner I owe not to
 suffre suche þinges, for he dide me gret harme, & puttid
 þinges up on me þat I neuere þouȝt; but of a noþer
 I wol suffre gladly what euere I shal suffre. Suche a
 12 þouȝt is ful folisshe, þe whiche consideriþ not þe vertu
 of pacience, ner of whom she is to be crowned, but
 takeþ more hede of þe persones & of þe offences doon
 to him. He is not very pacient þat wol not suffre but
 16 as muche as he wol;² for þe very pacient takip nou
 hede wheþir he suffre of his prelate or of his piere, or
 of his lower; wheþir of a gode man & an holy, or he
 be exerciced of an ouerthwart man & an unworþy; but
 20 indifferently what aduersite, and hou ofte by eny crea-
 ture [fallyth to hym],³ all þat he takip acceptably of þe
 honde of god, & accountiþ þat as a gret hyre⁴; for no
 þinge, be it neuere so litel, so it be suffrid for god, shal
 24 passe wiþoute merite. Wherefore be þou spedde & redy
 to fiztyng, if þou wolt haue þe victory. Withoute vic-
 tory⁵ maist þou not come to þe crowne of pacience. If
 þou wilt not suffre, þou refusist to be crowned; and if
 28 þou desire to be crowned, fizte manly, suffre paciently.
 Wiþoute labour men comeþ not to reste, ner wiþoute
 fighting, men comeþ not to victory. Lorde, make pos-
 sible by þy grace þat semeþ me impossible by nature.
 32 Thou knowest, lorde, þat I may suffre litel, & þat I am
 sone þrowen down with litel aduersite. Make, lorde,

Say not: From
 others I could
 endure much, but
 not from such
 and such a man.

No cross, no
 crown.

¹ C. 'sluggedly.' ² C adds 'and of whom he wolle.'

³ Later, in margin. Not in C. ⁴ C. 'lucro.'

⁵ C. 'fightyng.'

þat euery exercitacion of tribulacion be to me amyable,
& for þi name desirable¹; ffor to suffre & to be vexid
for þe is ful holsom to my soule.

Of confessioun of oure infirmite & miseries 4
of this lyf. *Capitulum* xxij.²

I shal knowleche ayenst myself myn unriȝtwesnes. I
shal knowleche to þe myn infirmyte. Ofte tymes
a litel þynge þrowiþ me doon & makith me sorry. I 8
purpose to do miȝtily; but, whan a litel temptacioun
comeþ, I am in gret aunguisshe. Oþer whiles of þinge
of litel valu risiþ greuouus temptacion, and whiles I
wene myself somewhat sure, for I fele no þinge, I fynde 12
myself ofte tymes ouercomen þoruȝ a litel³ blaste. Se
þerfore, lorde, my deieccion & my frailte, knowen to
þe on euery syde. Haue mercy on me oute of þe clay,
þat I stike not þerin, ner abide deiecte in euery side. 16
That it is þat ofte tymes rebukith me before þe & con-
foundith me, þat I am so slidyng & so weike to wiþ-
stonde passions, and þouȝ I falle not fully to consent,
ȝit hir vexacion is greuouus & heuy to me, and it werieþ 20
me so to lyue daily in stryf. And þerby is myn in-
firmite knowen to me, þat abhominable fantasies cometh
muche liȝtlier þan þei gon away. Wolde god, þou most
stronge god of israel, loue of true soules, þat þou 24
beholde þe labour & þe sorowe of þi seruaunt, & be
assistent to him to what euer þinge he go! Strengþe
me wiþ heuenly miȝt, lest þe olde man, þe wrecchid
fleshe not ȝit fully sugget to þe spirit, haue þe better 28
& þe lordship, ayenst whom it behouith to fize al þe
while me lyueþ⁴ in þis lif most wrecchid. Allas! what
lif is þis, where as lackiþ neuer tribulacions & miseries,
where all þinges are full of grynnes & of enemyes. 32
For, one temptacyon or tribulacion goinge away, anoþer

A little thing
sometimes over-
comes my reso-
lution.

Lord, give me
Thy strength.

¹ C. 'desirable.' ² Chap. xx. in the Latin. ³ C. 'lyght.'

⁴ 'me lyueþ' is the rendering of Lat. 'vivitur.'

comeþ, yea, som tyme þe first conflicte yit duryng,
 opir many comeþ upon unwares. And hov may a lif
 be loued, hauyng so many bitteresses, suget to so
 4 ma[n]y mi]series, & myschaunses?¹ hov [also is lit
 called] a lif, þat engendriþ so m[any] depes and pesti-
 lences, & 3it is lov[ed and sought of many] to haue her
 delit þer[inne. The worlde is] ofte tymes repre[v
 8 þat hit is fals and veyne;] and 3it it is [not lyghtly
 forsaken, for þe con]cupiscences [of the fleysse haue to
 grete dominacion.] But [summe þinges drawn to love
 and summe to despise. To love þer draweþ desire of
 12 the fleisshe, desire of yen, and pride of lyve. But
 peynes and miseries folowinge bringeþ] furþe hate of þe
 worlde & werynes. But alas! false delectacion ouer-
 comiþ þe mynde 3ouen to þe worlde, & so it accountiþ
 16 delices to be under breiers, for she hap neiþer seen ner
 tasted þe swetnes of god, ner þe inwarde mirþe of soule.
 But þei þat despisiþ partitly þe worlde & studieth to
 lyue under holy discipline, þe swetnes of god, þat is
 20 promysed to true louers, is not unknowen to hem, &
 þey seen clerly hou greuously þe worlde erriþ, and hou
 diuersely it deceiueþ.

What a life is
 this, full of mis-
 eries and snares!

They who despise
 the world taste
 the sweetness of
 God.

That man owiþ to reste in god aboue alle
 24 his giftes. *Capitulum xxiiij.*²

[A]boue aȝ godes & [in alle], my soule, þou shalt
 [reste in [oure lorde ever], for he is euerlastinge
 [reste of seintes. Graunte] me, most louyng & most
 28 [swete Ihesu, above euery c]reature, aboue al helpe [and
 alle beaute, above alle g]lory & worship, abo[ve] alle
 myght and dignyte, above] aȝ konnyng [and subtilte,
 above all riches and c]raftes, [above alle gladnes and
 32 exultacioun, above alle fame and preysinge, above alle
 hope and promission, above al merite and desire,

¹ C. 'mischieues.' The word seems to have been altered in D.

² Chap. xxi. in the Latin.

God alone is all-sufficient for the soul.

O for wings to flee away and rest in Christ!

above all yiftes þat þou maiste yiffe or infounde, above]¹
 al ioy & iubilacion þat mynde may take or fele;
 flurþermore aboue aungeles & archangeles, aboue al þe
 kniȝthode of heven, aboue all þinges visible & inuisible, 4
 & aboue aȝ þinges þat þou, my god, art not; for þou,
 my god, art best aboue aȝ. þou allone art hiest, þou
 allone most miȝty, þou allone most sufficient & most
 fuȝt, þou allone most swete & most solacious, þou allone 8
 most faire & most louely, þou allone most noble and
 most gloriose, aboue aȝ þinges; in whom all godes are
 togidres & parfitly, & euere haue be, & shal be. And
 þerfore it is litel and insufficient, what euer þou yeuest 12
 me beside þiself, or renelist or promittist of þiself, þe
 not seen ner gotten fully; for myn herte may not verily
 reste ner be fully & aȝ holy content, but it rest in þe
 & ouerpasse þi ȝiftes & every creature. O my most 16
 swete spouse ihesu crist, most pure loue, lorde of al
 maner creature, who shal ȝeue me feders of very liberte,
 þat I mowe fle & reste in þe! O whan shal it be
 ȝouen to me fully þat I mowe take hede & se hov 20
 swete þou art, my lorde god? whan shal I at full gadre
 myself in þe, þat for þi loue I fele not myself, ²but þe
 only² aboue aȝ felynge & aȝ maner in a manere not
 knownen to aȝ. Nov ofte tymes I morne and bere myn 24
 infelicite wiȝ sorowe; for in þis valey of teres þere
 comeȝ many eueȝ þinges, þat ofte tymes lettij me,
 troublij me³ sore, & darkij my mynde, & distractij me,
 and drawij me & wrappij me in, þat I may not haue 28
 fre comyng to þe, and þat I may not fruiſſhe þo
 iocunde clippinges þat are⁴ reȝy to holy spirites. My
 siȝhinge & my manyfolde sorwe⁵ in erȝe mote mene þe.

¹ The words within brackets in chaps. xxii. and xxiii. are wanting in D from the mutilation of a leaf; they have been supplied from C.

²⁻² In margin, later hand. Not in C.

³ Here C inserts 'makeȝ me.' ⁴ C inserts 'ever.'

⁵ C. 'teres.'

O ihesu, þe briztues of euerlastyng glory, comfort of þe soule goyng in pilgrimage; at þe is my mouþe wiþoute voice, and my silence spekiþ to þe. Hou longe tariēþ
 4 my lorde or he come? Come he to me his poure seruant, þat he mowe make him glad; put he his honde & deliuere þe wrecche from aȝt maner anguisshe.

Come, come! for wiþoute þe shal þere be no blisful day
 8 ner houre; for þou art my gladnes, & wiþouten þe my borde is voide. I am a wrecche, & in manere imprisoned & greuously ferid, til þou refresshe me wiþ þe list of þi presence, & make me fre, & showe me þin
 12 amyable visage. Lete oþir men seke for þe what oþir þinge hem likiþ; for me plesip no þinge ner shal plese, but þou, my god, myn hope, & myn euerlastinge helpe.

I shal not holde my pes, ner I shal not cesse to pray,
 16 til þi grace turne ayen to me, & þou speke wiþ infurþe. Lo, I am here; lo, I am come to þe, for þou calledist me inwardly; þi dedes,¹ þe desire of þy soule, þin humiliacion, þe contricion of þin herte, þei haue bowed
 20 me & brouȝte me to þe. And I seide: Lorde, I haue called on þe inwardly, & desired to² haue my fruicion in þe. I am redy to forsake aȝt þinges for þe. Thou verily steredist me first to seke þe. Wherefore, lorde, be

24 þou blessed, þat hast done þys godenes wiþ þi seruaunt after þe multitude of þi mercy. What haþ þi seruaunt more to say, lorde, before þe, but þat he meke himself gretly in þi sizt, having euer in mynde his oune
 28 wickednes & his vilete? for þere is noon like þe in aȝt þe innumerable þinges of heven & erþe. Thi werkes are riȝt gode, þi ingementes true, and by þi prouidence aȝt þinges are gouerned. Preising þefore be to þe &
 32 glory, þou þe wisdom of þe fader! my mouþe, my soule, and aȝt þinges þat are made, preise þei þe & blesse þe. Amen.

Lord, come to me,
 for without Thee
 my table is
 empty.

I desire to enjoy
 Thee, forsaking
 all else.

¹ Error for 'teres.' Lat. 'lacrymae.'

² Later.

Of þe recordacion of þe manyfolde benefetes
of god. *Capitulum* xxiiij.¹

All that we have
is Thine.

Lorde, opene myn herte in þy lawe, & teche me to go in þi preceptes. Graunte me to understonde 4
þi wille, and wiþ grete reuerence & diligente consideration to remembre þi benefetes, boþe in general & special, þat I mowe þefore worpely ȝeue þe þankinges. [But I knowe and knowleche þat I may not yelde due 8
þankynges]² for þe lest point. I am lasse þan aȝ þi godes ȝouen to me, and whan I attende þi noblesse, my spirit failiþ for þe gretnes þerof. Aȝ þat we haue in body & in soule, and aȝ þat we haue outwarde or in- 12
warde, naturely or supernaturaly, aȝ are þi benefetes, & commendid³ as a benefactour holy & gode, of whom we haue receyued aȝ good þinges. And if oon haue taken mo & a noþer fewer, ȝit aȝ are þyne, & wiþouten 16
þe may not þe leste þinge be had. He þat haþ receyued gretter may not reioyse him of his merite, ner be lifte up aboue oþer, ner despice þe lasse; for he is more & better þat lasse ascriueþ to himself, & in þanking is 20
more meke and more deuoute. And he þat wenyth himself to be more vile, and demeth himself more unworþi þan aȝ opir, he is more apte to receiue gretter ȝiftes. And he þat takip fewer, owip not to be sory, 24
ner bere indignacion ner envie to þe riccher; but raþer take hede to þe & souereinly preise þi godenes, þat so plenteuously, so frely, so gladly, grauntip þi ȝiftes wiþoute excepcion⁴ of persones. Aȝ þinges comeþ of 28
þe, and þefore þou art to be preised in aȝ þinges. Thou knowist what is expedient to be ȝouen to euery body, and why þis haþ more and þis lasse; it is not to us to discerne, but to þe, anenst whom aȝ merites are 32

Thou knowest
what is best for
each of us.

¹ Chap. xxii. in the Latin. ² Supplied from C.

³ Error for 'commend þe,' which appears in C.

⁴ C has, correctly, 'accepcion.' Lat. 'acceptatione.'

diffinyte. Wherefore, lorde god, I accounte it for a gret benefete þat I haue not many þinges wherof preising & glory apperip outwarde & after man. So þat a creature,
 4 [þe]¹ pouerte & vilete of his persone considred, not oonly conceyue not þerof hevines, sorwe, ner doieccion, but rapir consolacion & gret gladnes; for þou, god, chasist in þis worlde poure & meke and despised of þe worlde
 8 into þine familiars & householde men. Witnes herof are þin apostels, whom þou madist princes aboue aȝ erþe. þei were conuersant in þe worlde wiþoute compleint, meke & simple, wiþoute aȝ malice & gyle, in so
 12 muche þat þei ioyed to suffre rebukes & wronges for þi name; & þat þe worlde abhorriþ, þei clipped to hem wiþ gret wille. Wherefore no þinge owiþ so to make glad þy loue & þe kuower of þi benefetes, as þi wille in him &
 16 þe welpleasinge of þin euerlastyng disposicion; of þe whiche onely he owiþ to be content & comfortid, so þat as gladly he wol be lest as a noȝir wol be most, and as wel pesid & content in þe lowest place as in þe first, &
 20 as gladly despisable & abiecte & of no fame as more worshipful & gretter in þe worlde þan oȝer. ffor þy wille & þe loue of þi worship owiþ to passe aȝ þinges, & more comforte him & more plese him þan aȝ bene-
 24 fetes ȝoven him or to be ȝoven him.

That we are poor and despised should be rather a consolation than a grief to us.

We ought to be as well satisfied in the lowest place as in the highest.

Of iiij. þinges bringyng in² gret pes.

*Capitulum xxv.*³

Sonne, now shal I teeche þe þe wey of pes & of very
 28 liberte. Lorde, do þat þou saist, for þat is greable to me [to] here.⁴ Studie, sonne, rapre to do þe wille of a noȝer þan þin oune. Chese euermore rapre to haue lasse þan more. Seke euer þe lower place & to be
 32 under aȝ. Desire euere & preie þat þe wille of god be

¹ Supplied from C. ² C omits 'in.'

³ Chap. xxiii. in the Latin.

⁴ 'to' is not in the text. Lat. 'audire.'

Desire and pray
that the will of
God be done; and
thou shalt have
peace.

aȝ & hool done. Lo, suche a man entrip in to þe
costes of pes & quiete. Lorde, þis worde of þine is
gretly shorte, but it contenip in itself mucho perfeccyon.
It is litel in saieng, but ful of witte and plenteuous of 4
fruyt. And if þis miȝt be treuly kepte of me, a lizt
turbacion shuld not so sone springe in me; and as ofte
tymes as I fele me unplesid & greved, I fynde þat I
haue gone fro þis doctrine. But þou maist aȝ þinges, 8
& euere louest þe profetyng of mannes soule. Encresce
in me more grace, þat I mowe fulfille þy worde, & make
parfit myn oune helpe.

¹Ayenst euel þouȝtes. *Capitulum xxvj.*² 12

³**M**y lorde god, be not eloynd fro me; my god,
beholde into myn helpe; for veyne þouȝtes &
gret dredes haue risen ayenst me, turmentyng my soule.
Hou shal I ascape unhurte? hou shal I breke hem? 16
'I shal go before þe,' he saiþ, '& I shal make lowe þe
gloriose of þe erþe: I shal opene þe yate of þe prisone,
& I shal reuele to þe þe inwarde of my secretes.' Do,
lorde, as þou spekist, & do fle fro þi visage aȝ wicked 20
þouȝtes. This is myn hope & my sool consolacion, to
fle to þe in euery tribulacioun, to truste to þe, &
inwardly to calle upon þe, & paciently to abide þy
consolacyon. 24

Lord, make all
evil thoughts flee
from Thy face.

A praier for illumynacion of mynde.

*Capitulum xxvij.*⁴

Clarefie me with þy clernesse of euerlastinge lizt,
and bringe oute of þe habitacle of myn herte aȝ 28
maner of derkenes. Restreyne aȝ euel evagacions &
aȝ miȝty temptacions. Ffiȝte for me miȝtily, and bere⁵

¹ C has 'A preyer ayenst,' etc.

² Not a separate chapter in the Latin.

³ Here leaves 113—120 of C are wanting.

⁴ Not a separate chapter in the Latin.

⁵ See 'bear,' 26, 'to push, force, drive.'—*New Engl. Dict.*
Lat. 'expugna.'

oute þe wicked bestes, þe perillouse concupiscences, I
mene; þat þes be made in þi vertu and miȝt, & abund-
aunce of þy preisinge sounne in þe holy halle, þat is, in
4 þe pure conscience. Comaunde wyndes & tempestes;
sey to þe see, 'be in reste,' & to þe norþen wynde,
'blowe not'; & þere shal be gret tranquillite. Sende
oute þi list & þi troupe, þat þey mowe shyne upon þe
8 erþe; for I am idel erþe & voide, til þou illumyne me.
Poure oute þi grace from aboue, wasshe my soule wiþ
þat heuenly dewe, mynistre waters of deuocion to watre
þe face of þe erþe, to bringe furþe gode fruyt & of þe
12 beste. Lifte up þe mynde þat is pressed wiþ þe hevy
birden of synne, & suspende aȝ my desire to heuenly
þinges; þat, þe swetnes of þe hye felicite ones tastid,
it like not to þenke on erþely þinges. Rauisshe me, &
16 delyuere from aȝ indurable comfort of creatures, for no
þynge create may fully quiete & comforte myn appetite.
Ioyne me to þe wiþ an undepartable bonde of loue;
for þou allone sufficist to þe loue, and wiþouten þe
20 aȝ þinges are friuoles.

Lord, say to the
sea of passion,
'Be still.'

Deliver me from
transitory con-
solutions, for no
created thing can
satisfy my heart.

Of eschuyng of curiouse inquisicioun of oþre
mennes lyving. *Capitulum xxviij.*¹

24 **S**one, be not curiose, ne be besy. What is þat or þat
to þe? folowe þou me. What is þat to þe, whepir
suche a man be suche or suche, or what þys man doþe,
or what he saip? þou hast no nede to aunswere for oþre,
but for þyself þou must zelde accountes. Wherto wrap-
28 pist þou & ymplier þiself? Lo, I knowe aȝ men, & se
aȝ þinges þat are doon under hevene, and knowe hou it
stondip wiþ euery man, what he þinkeþ, what he wol,
& to what ende drawip his entencion. Wherefore to me
32 aȝ þinges are to be committed. Kepe þou þiself in
gode pees, and lete þe stirer stire as muche as he wol.

What is this or
that to thee?
Follow thou Me.

¹ Chap. xxiv. in the Latin.

Seek not renown,
or many friend-
ships.

Open to Me the
door of thy heart.

What euer he do or say shal falle upon him, for he may not deceyue me. Take non hede of þe shadowe of a gret name, ner of þe familiarite of many, ner of pryuate loue of man ; for aH þese engendriþ distraccions, & gret 4 derkenes in soule. I wolde gladly speke my worde, & shewe þe hide þinges, if þou woldist diligently obserue my comyng and opene to me þe dore of þin herte. Be redy, wake in praier, & in aH þinges meke þiself. 8

Where in stondiþ pes of herte & very profityng. *Capitulum xxix.*¹

My peace is with
the humble and
meek.

Judge not others
rashly ;

nor think highly
of thyself, when
God favours thee.

Sonne, I seide : I leue pes to you, I ȝeue my pes to you ; not as þe worlde yeueþ, so ȝeue I. AH men 12 desiriþ, but aH men loueþ not þo þinges þat longiþ to very pes. My pes is wiþ meke men & mylde of herte : þy pes shal be in muche pacience. If þou here me & folowe my voice, þou shalt lyue in grete pes. What 16 shal I do þerfore ? In every þinge take hede what þou dost & what þou saist, & dresse aH þin entencion to plesse me allone, and oute of me coueite no þinge, ner seke no þinge. And also of opir mennes dedes or 20 scienges deme no þinge temerarily, ner medle not ner implie þe not wiþ þinges þat are not committed to þe, & it shal be trouble [to þe]² litel or seldom. For a man neuere to fele trouble, ner suffre non hevynes in 24 body ner in soule, is not þe state of þis worlde, but þe state of euerlasting quiete. Wherefore deme not þe to haue founde very pes, if þou fele no gref, ner þan aH to be wel, if þou haue non aduersarie ; ner þe to be parfitt, 28 if aH þinges be after þi wille. Ner þen accounte þe gret ner specialy beloued, yf þou be in gret delectacion, deuocion, or swetnes, for here in is not knowen a very louter of vertu, ner in þese stondiþ not profityng ner 32 mannys perfeccion. Where in þan, lorde ? In offringe

¹ Chap. xxv. in the Latin.

² Later, in margin.

þiself wiþ aȝ þin herte to þe wille of god, not sekynge
 þo þinges þat are þyn, ner in litel, ner in muche, ner in
 tyme, ner in euerlastinges. So þat wiþ oon euen
 4 chiere þou abide in yelding of þankinges bitwene ples-
 ant þinges, & contrariouse, peising aȝ euenly. If þou
 were so mizty & so longe of abiding in hope, þat aȝ
 maner inwarde consolacion wiþdrawen, ȝit þou makist
 8 redy þyn herte to suffre gretter & mo, ner þou iustifiest
 not þiself as þou; þou ouȝtist not suffre so gret þinges,
 but iustifiest me in aȝ my disposicions, & preisist me as
 most holy; þan gost þou in þe very & riȝt way of pes,
 12 & þou maist hope certainly to se my face ayen in iubil,
 acion. And if þou mowe come to ful contempte of
 þiself, knowe þat þou shalt þan fruiſſhe abundance of
 pes after þe possibilite of þi duellyng place.

In patience and
 submission thou
 wilt find peace.

16 Of þe excellence of a fre mynde, and how
 it is raper gotten by praier þan by redyng.
*Capitulum xxx.*¹

20 **L**orde, þis is þe werke of a parfit man, neuere to
 releſſe þe soule fro intencion of heuenly þinges,
 & amonge many cures to go in a maner wiþoute cure,
 not for ſluggusnes, but in a maner of a prerogative of a
 fre mynde in cleving to no creature by inordinat affec-
 24 cion. I biſeche þe, my most merciful god, preſerue me
 fro þe cures of þis worlde, þat I be not to muche im-
 plied; of many neceſſites of þe body, þat I be not taken
 wiþ voluptes; from aȝ obstacles of þe soule, þat I be not
 28 broken & þrowen down wiþ hevynes. I ſay not oonly
 fro ſuche þinges as þe vanyte of þe worlde coueitip
 wiþ hool affection, but also fro þeſe miſeries þat penaly
 greueþ þe soule of þy ſeruant wiþ þe common courſe² of
 32 mortalite, and tarieth it, þat it may not entre into libertie
 of ſpirit as ofte as I wolde. O my god, ineffable ſwet-

Let me not be
 entangled in the
 cares of this life.

¹ Chap. xxvi. in the Latin.

² Lat. 'maledicto.'

Let not carnal
comfort draw me
away from the
love of things
eternal.

Let me use the
things which
nature needs
without desiring
them too eagerly.

nes, turne in to bitternes aH fleshly comfort þat drawiþ
me away fro loue of euerlastinge þinges, & wickedly
drawing me þerto under colour of a present delectable
good. My god, lete not flesshe and blode ouercome me, 4
lete not þe worlde deceyue me & his shorte glory, lete
not þe fende wiþ his wiles supplante me. 3eue me
strengþe to wiþstonde, pacience in suffryng, constaunce
in perseueryng, 3eue for aH worldly consolacions þe most 8
swete uncecyon of þi holigost, & for fleshly loue poure
in to me þe loue of þi name. Lo! mete, drinke, cloþe,
& oþer þinges longing to þe body are onerose to a
feruent spirit. Graunte me to use suche norisshinges 12
temperatly, and not to be wrappid to muche in desires.
To caste aH þinges away is not laufuH, for nature must
be susteyned, but to seke superfluytes & suche þinges as
most deliteþ, holy lawe forbidþ; for elles þe flesshe 16
wolde be wantowne ayenst þe spirit. Amonge þese I
pray þat þyn honde mowe gouerne me, and teche me
what is to muche.

That priuat loue tarieþ a man most fro þe 20
huest good. *Capitulum xxxj.*¹

The love of thy-
self harms thee
more than any-
thing else.

Sonne, it behoueth þe to 3eue aH for aH, and no þynge
of þyn to be to þiself.² Knowe wel þat loue of
þiself noieþ þe more þan eny þinge in þe worlde. After 24
þe loue & affececoun þat þou berist, euery þinge cleueþ
to þe more or lasse. If þi loue be pure, simple and
ordinat, þou shalt not be captiue ner suget to þe erþely
þinges. Coveite not þat þinge þat þou maist not haue; 28
wille not to haue þat þinge, þat may lette þe & pryue
þe þin inward liberte. It is wonder þat þow committist
not þiself to me of aH þe grounde of þin herte, wiþ aH
þinges þat þow maist desire or haue. Why art þou con- 32
sumed wiþ veyne mornynge? What art þou made very

¹ Chap. xxvii. in the Latin.

² The text has been altered here.

wip superfluous cures? Stande at my wel plesyng, &
 þou shaH suffre non hindring. If þou seke þat or þat,
 or wolde be þere or þere, for þin ovne profit & for þy
 4 more plesaunce, þou shalt neuer be in quiete, ner fre
 fro besynes; for in every þinge shal be som defaute, &
 in every place shall be that þat is contrarie. Therefore
 not every þinge goten and multiplied wipoute furþe
 8 helpiþ, but rapier whan it is set atte nouzt, & kut away
 by þe rote. þe whiche is not oonly understonden of
 money & richesse, but of ambicion, of worship, & desire
 of veyne preising; þe whiche aH passiþ wip þe worlde.
 12 þe place wardiþ but litel, if þere lacke a feruent spirit;
 ner þat pes shal longe stonde þat is souzt wipoute furþe,
 if þe state of þe herte be vacant of a rízt fundement,
 þat is, but if þou stande in me; þou maist wel chaunge,
 16 but not do better. For, an occasion growen & taken,
 þou shalt finde þat þou fleddest & more þerto.

Not gaining out-
 ward things, but
 despising them,
 is the way to
 peace.

A praier for purgacion of herte and hevenly
 wisdom. *Capitulum xxxij.*¹

20 **C**onferme me, god, by þe grace of þe holigost; &
 3eue vertu to be strengþid in þe inner man, and
 to make myn herte voide from aH unprofitable besynes,
 not to be drawen with diuerse desires of eny þinge vile
 24 or preciose, but beholde aH þinges as þinges passing, and
 me togidres wip hem. For þere is no þinge abiding
 under sonne, where aH þinges are vanite & affliction of
 spirit. O hov wise is he þat þus considriþ! Lorde,
 28 3eue me hevenly wisdom, þat I mowe lerne to seke þe.
 & finde [þe]² aboute aH þinges. & aboute aH þinges to
 sauoure þe & loue þe, and after þe ordir of wisdom to
 understonde aH oþer þinges as þei ben. Graunte me
 32 prudently to decline þe flaterer, & paciently to suffre þe
 aduersarie; for þis is gret wisdom not to be meved wip

Lord, empty my
 heart of care for
 things which will
 pass away, and I
 with them.

¹ Not a separate chapter in the Latin.

² Later.

euery wynde of wordes, ner to zeue þe ere to evel blannishinge marmayden; and þus men goþe surely in þe way begonnen.

Ayenst þe tunges of detractours. *Capitulum* 4
xxij.¹

Set not thy peace
in the tongues of
men.

Sonne, bere not heuely, if somme fele euil of þe, & say þat þou woldist not gladly here. þou owist to fele of þiself worse þinges, & bileue no man to be lower 8 þan þiself. If þou walke wiþ infurþe, þou shalt not peise flyyng wordes. It is no litel prouidence to kepe silence in evel tyme, and to turne inwarde to me, & not to be troublid wiþ mannys iugement. Lete not þi pes 12 be in þe mouþes of men; wheþer þei say wel, wheþer þei say evel, þou art [not]² þerfore a noþer man. Where is very pes & very glory? Wheþer not in me? and he þat coueitþ not to plesse men, ner dredþ not to 16 displese men, he shal ioy in muche pes. Of inordinate loue & reyne drede growþ aȝ unrestfulnes of herte and distraccyon of wittes.

That in tyme of tribulacion god is inwardly 20 to be called upon & to be blessed. *Capitulum* xxxiv.³

If temptation and
tribulation come
to us, it is because
God would haue
it so.

Lorde, be þi name blessed for euere, þat woldist þis temptacion to come⁴ upon me. I may not fle it. I 24 pray þe helpe me, & turne [it to]⁵ me into good. Lorde, now I am in tribulacion, & it is not wel in myn herte; but I am gretly vexid wiþ þys present passion. And now, welbiloued fader, what shal I say? I am taken 28 amonge aunguisshes. Saue me in þis houre. But þerfore I come into þis houre, þat þou shuldist be clarefied,

¹ Chap. xxviii. in the Latin.

² Later.

³ Chap. xxix. in the Latin.

⁴ Here the text of C recommences.

⁵ Later.

- whan I shal be brouȝt doun lowe, & by þe delyuered.
 Please it þe, lorde, to delyuere me ; for I am poure, and
 what may I do, and whiþer shal I go wiþoute þe ?
 4 Lorde, ȝeue pes¹ atte þis tyme ; helpe me, my lorde
 god ; & I shal not drede hov muche euer I be greued.
 And now among þese what shal I say ? Lorde, þi wille His will be done.
 be done, & I haue wel deserued to be troublid & greued.
 8 It is behouful also þat I suffre, & wolde god paciently,
 til þis tempeste passe and better be. Thin almiȝty
 honde is of power to take away þis temptacion fro me,
 & to asswage his violence, þat I be not utterly ouer-
 12 comen, as þou hast done ofte tymes wiþ me, my god,
 my mercy ; & þe harder þat it is to me, þe liȝter it is to
 þe, þis chaunge of þe riȝt honde of þe hȝest.

Of goddis helpe to be asked, & trust of
 16 recoueryng of grace. *Capitulum xxxv.*²

- Sonne, I am þe lorde comfortyng in þe day of tribu-
 lacioun. Come to me whan it is not wel wiþ þe.
 þis it is þat lettīþ most heuenly comfort, for þou hast
 20 so late recourse to praier, for before or þou pray me
 hertly, þou sekist þe mene tyme many solaces, & refres-
 shist þe in outwarde þinges. And þere þurgh it cometh
 þat aȝ auailīþ but litel, til þou take hede þat I it am
 24 þat delyuere men trustyng in me, ner wiþoute me is
 noon availyng, helpe, ner profitable counseile, ner
 durable remedie. But now takin[ge]³ ayen spirit after
 tempest, waxe stronge in þe liȝt of my miseracions ; for
 28 I am nye, saiþ scripture, to restore aȝ þinges, not only
 holy, but also abundantly & ouerhepid. Wheþer is
 þere eny þinge harde to me, or shal I be like a man þat
 saiþ & doþe not ? Where is þy feiþe ? stande stedfastly
 32 & persuerantly. Be of longe hope & a stronge man ;

Seek not other
 comfort in afflic-
 tion, but come to
 Me at once.

Where is thy
 faith ?

¹ Lat. 'patientiam.'

² Chap. xxx. in the Latin.

³ Erased. C has 'takyng.'

Wait on Me, and
I will visit thee.

Be not disturbed
with hopes or
fears of what may
never come to
pass.

When thou
thinkest Me far
from thee, often-
times I am
nearest.

It is good for thee
sometimes to be
without spiritual
comfort.

consolacion shal come to þe in tyme. Abide me, ande¹
I shal come & cure þe. It is a temptacion þat vexiþ þe,
and a veyn drede þat feriþ þe. What bringiþ besy
careyng of þinges þat are contingently to come, but 4
make þe to haue sorwe upon sorwe? Lete þe malice of
þe day suffice to it. Veyne it is & unprofitable a man
to be troubled or reioyced of þinges to come, þat per-
aaventure shuH neuere faHe. But it is mannys con- 8
dicion to be illudid wiþ suche ymaginacions, & signe of
a litel soule as yit to be drawn so liztly at suggestion
of þe enemy. For he takiþ non hede wheþer he illude
or deceyue by true or by false, wheþer he þrowe down 12
by loue of þinges present or drede of þinges to come.
Lete not þin herte þefore be troubled ner drede suche.²
Beleue in me, & haue truste in my mercy. Whan þou
wenyst ofte tymes þat I am fer fro þe, þan am I next. 16
Whan þou wenist þiself almost loste, þan ofte tymes
comeþ grettist lucre of merite. It is [not]³ þan aH loste
whan þe þinge falliþ into þe contrary. þou owist not to
deme after þe present felinge, ner so to eleue to eny 20
hevynes, wherof euer it come, & take hir so as þou;
hope of scaping were utterly taken away. Wene not
þiself to be aH forsaken, þou; I sende þe som tribula-
cion for a tyme, or elles wiþdrawe desired consolacion; 24
for so men goth to þe reaume of hevene. And þat wiþ-
oute doute is more expedient to þe, & to þe remenaunt
of my seruantes, þat ye be exercised wiþ contrarie
þinges, þan if aH þinges felle after your likyng. Lo, I 28
knowe hid þouztes, þat it is gretly expedient for þin
helpe þat þou be laste amonge wiþoute sauour, lest þou
be lifte up in succedyng of þi desire, and plesse þiself in
þat þou art not. That I 3aue I may take away & 32
restore it ayen whan it plesiþ me. Whan I 3eue it, it

¹ 'Abide' in C. The word has been altered in D.

² C omits 'suche.'

³ 'Non' is untranslated. In C, 'not' is written between the lines.

is myn; whan I wiþdrawe it, I take not þyn, for
 myne is euery gode þinge ȝoven and euery parfit ȝifte.
 If I sende þe eny hevynes or eny contrariousnes,¹ haue
 4 none indignacion þerof, ner lete not þin herte falle, for
 lo! I may some lifte up ayen & change euery hevynes
 into ioy. Neuerþeles I am riȝtwise and comendable,
 whan I do so wiþ þe. If þou sauoure ariȝt & beholdist
 8 truly, þou owist neuere for aduersite sorowe so deply,
 but rapier ioy & ȝeue þenkinges, yea to accownte þis as
 for a singuler ioy, þat I peynnyng þe wiþ sorwes spare
 þe not. 'As þe fader lovid me, so I loue you,' seide I
 12 to my welbeloued disciples, whom I sende not to tem-
 poral ioyes, but to² despites, not to idelnes, but to
 labores, not to reste, but to bringe furþe muche fruyt
 in pacience.

Mourn not, but
 rather reioice and
 give thanks for
 My fatherly cor-
 rection.

16 Of recching neuere of all creatures so þe
 creatour mowe be founde. *Capitulum*
 xxxvi.³

20 **L**orde, I nede ȝit more *grace* if I shal come þider,
 where no man ner oþer creature may lette me.
 For as longe as eny þinge wiþholdiþ me, I may not fle
 frely to þe. He desired to fle frely þat seide, 'Who
 shal ȝeue me fedres as a coluer & I shal fle & reste?'
 24 What is most⁴ restful þan a simple eye? and what is
 more fre þan he þat desiriþ nouȝt in erþe. It bihoueþ
 þefore to ouerpasse euery creature, & to forsake hym
 self parfitly, & to stande in excesse of mynde, & se þe
 28 creatour of all to haue no þinge like *with* his creatures
 And but if a man be spedde from all creatures, he may
 neuer frely intende to godly þinges. þefore þere are
 founde but fewe contemplatiue men, for fewe can fully

Thou canst not be
 free to attain to
 heavenly things,

¹ C has 'contrariouste.'

² C here inserts 'grete peynes, not to worshippes, but to.'

³ Chap. xxxi. in the Latin.

⁴ 'st' is partially erased. C also has 'moste.'

If thou art not
disengaged from
the love of
creatures.

All but God is to
be accounted as
nothing.

Yet we care for
everything but
our inward con-
cernments.

We ask how rich,
or powerful, or
skilful a man is;

sequestre & departe himself fro perisshing creatures. þerfore þerto is required gret grace, þat mowe lifte up þe soule & ravisshe himself aboue himself. And but a man be lifte up in spirit, & delyvered from aH creatures, 4 & aH holy oned to god, what euere he can, what euere he haue, it is of litel weight. He shal be longe litel, & shal lye byneþe, þat accountiþ eny þinge gret but aH onely oon, þat is wiþ oute mesure, & euerlasting good; 8 & aH saf þat is nouzt, and for nouzt to be accountid. There is a gret difference bytwene him þat is illumyned wiþ wisdom and a deuoute man; & him þat is lettred and studious in science, called a clerke. That doctrine 12 is muche more noble þat welliþ from aboue of goddis influence, þan þat þat is laboresly goten by manys witte. There are many desireres of contemplacion; but þei studie not to exerceice þo þinges þat are required 16 þerto. It is a gret lette þat men abidiþ in signes & sensible þinges, & takiþ litel cure of parfit mortificacion. I note what it is, ner what spirit we be lad wiþ, ner what we mene, we þat are called spiritual men, þat we 20 haue so muche labour & so muche besynes aboute transitory þinges & vile þinges, but of oure inwarde we þenke ful seldom, gadring oure wittes togidre. Allas! anon after a litel recolleccion we breke oute, 24 ner we wey not oure werkes with a streijt examynacion. Where our affeccions lieth we takiþ non hede, & hov vnpure aH oure werkes¹ are we weyle not. Euery flesshe had corrupte his wey, and þer fore 28 folowed þe gret flode. Wherefore whan oure inwarde affeccion is muche corrupte, it must nedes be þat þe worching folowing, shewyr of lackyng of inwarde strengþe, be corrupte. Of pure herte procediþ fruyt 32 of gode lyf. Men askiþ hov muche a man haþ; but of hov muche vertu he doþe no man þenkiþ. It is enquerid if he be miȝty, riche, faire, able, or a gode

¹ For 'oure werkes,' C has 'oures.'

writer, a gode synger, a gode laborer; but hov poure
 he-be in spirit, hou pacient, hov mylde, hov deuoute,
 & hov inwarde, many men speke not of. Nature be-
 4 holdiþ þe outwarde þinges of man, but grace turniþ
 himself aH inwarde. Nature is ofte tymes deceyued,
 but grace trustiþ in god, þat she be not deceyued.

but not how
 humble, how
 patient, how
 devout.

Of denyeng of himself, and forsaking of all
 8 cupidite. *Capitulum xxxvij.*¹

Somme, þou maist not haue parfit liberte, but þou
 denye þiself utterly. AH proprietaries & louers of
 hemself, conetouse, curiose, wandrers aboute, sekyng
 12 enere softe þinges & not þo þat are of ihesu crist, but
 ofte tymes feynyng & shapyng² ayen þat þinge þat may
 not stonde³ Holde a short and a consummate worde :
 Leve aH & þou shalt finde aH; forsake couetyng and
 16 þou shalt finde rest. Entrete þis in þy mynde, &
 whan þou hast fulfilled it, þou shalt understonde aH
 þinges. Lorde, þis is not o. days werke ner children
 pley, but, þat more is, in þis shorte worde is includid
 20 aH perfeccioun of Religiose folke. Sone, þou owist not
 to be turned away ner anon to be aH þrowen doun,
 whan þou herist þe way of parfit men; but rap^r to be
 prouoked to hyer þinges, & at l[e]ast⁴ to suspire þerto by
 24 desire. Wolde god it were so with þe, & þat þou were
 comen þerto, þat þou were no lover of þiself, but stodist
 purely at bekenyng of me, & of him þat I haue put
 aboute þe as fader! þan shuldest þou please me gretly,
 28 & þy daies shuld passe wiþ gret ioy & in gret pes.
 Thou hast many þinges zit to forsake, þe whiche but
 if þou resigne holy to me, þou shalt not gete þat þou
 a-kist. Wherefore I make persuation to þe to bye golde

Forsake all, and
 thou shalt find all.

¹ Chap. xxxii. in the Latin. ² C has 'putting.'

³ The sentence is not completed, and a further clause is omitted. So also in C.

⁴ Lat. 'ad minus.' C has 'at the last.'

Sell all thou hast
to buy heavenly
wisdom.

of me, þat þou mowe be made riche, þat is, heavenly wisdom tredyng under fote aȝ þese lowe þinges. Put behinde aȝ erþely wisdom & aȝ propre complacence. I haue seide to þe to hye vile þinges & of litel price for 4 preciose þinges in mannys reputacion. For very and heavenly wisdom semeþ litel & of no price & almost foryeten in þis worlde, not to fele hye of himself ner to seke to be magnified in erþe. Many preche with 8 þe mouþe, but in livynge þei discorde fer þerfro. Neuerþeles it is a preciose margarite and hid fro many.

Of unstabilnesse of herte, and of intencion 12
to be had to god. *Capitulum xxxviiij.*¹

Heed not the
fluctuations of
thy feeling.

Sone, bileve not þin ovne affeccyon þat now is, for it shal sone be chaunged in to a noþer. As longe as þou lyuest, þou art suget to mutabilite, yea þou; þou 16 wol not; so þat þou shalt be founden now glad, now sory, now plesid, now troublid, now deuoute, now indeuoute, now studiose, now sluggussh, now hevy, now lizt. But aboute þese chaunges stondiþ þe wise man & 20 wel tauzt in spirit, taking non hede what he fele in himself, ner on wheþer side þe wynde of unstabilnesse blowe, but þat aȝ þe intencion of his mynde mowe profite to þe due & most best ende. For so he may abide 24 oon & þe same *inconcussyd*,² wiþ þe simple eye of intencion directid to me wiþoute cessyng amonge so many diuerses chaunces. For þe more [pure]³ þat þe eye of intencion is, þe more stedfastly men goþ amonge diuerse 28 stormes. But in many þe eye of intencion is dirked, for anon þei beholden a delectable þinge þat apperij, & seldom is eny founde fre fro þe venym of propre exquisicion. So þe Jewes somtyme come into Bethanye to 32 Martha and Mary, not for Jhesu allone, but for þei

Fix thy soul's eye
steadily on God.

¹ Chap. xxxiii. in the Latin. ² C. 'unmeved.'

³ Later, in margin. Not in C.

wolde se lazar. Wherefore þe eye of intencion must be
clensid, þat it be simple and furþe riȝt & directe to me
allone,¹ aboute aȝ variant þinges þat are bitwene.

4 That, to him þat loueþ, god sauoriþ above all
þinges. *Capitulum xxxix.*²

Lo, my god & aȝ þinges. What wolde I more, &
what more blesful þinge may I desire? O þe
8 sauory and þe swete worde! but to him þat loueþ þe
worde of þe fader [not þ^e worlde ne þat þat longith to
hym].³ Lo, my god & all þinges. To him þat under-
stondip þere is seide ynow, & ofte to reherce is iocunde
12 to þe lover. Certainly, þe being present, aȝ þinges are
iocunde, and þe beyng absent, aȝ þinges are loþe &
wery. Thou makist in þe herte tranquillite, gret pes,
& solemne gladnes. Thou makist to fele wel of aȝ, &
16 in aȝ þinges to preise þe, ner þere may [no þing]⁴ longe
plese wiþoute þe; but, if it shal be acceptable & sauore
wel, it bihoueþ þy grace to be nye & to make it sauory
wiþ þe condiment of þy wisdom. To whom þou sauorist,
20 what shal not sauore him ariȝt? and to whom þou
sauorist not, what þinge may turne him to mirþe? But
þe worldly wise men failip in þy wisdom, & þei þat
sauoriþ þe flesshe; for þere is muche vanite, and here is
24 founden deþe. But þei þat by despising of erþely
þinges & mortification of þe flesshe folowin þe be
knowe verily to be wise men, for þei are translate fro
vanite to verite, and fro þe flesshe to þe spirit. To
28 þese men god sauoriþ; and what enere of gode þinge⁵
þei fynde in creatures, aȝ þat þey referre to þe preising
of her maker. Unlike neuerþeles & muche unlike is þe
saunour of þe creatour & the creature, of cuerlastingnes
32 & of tyme, of liȝt increate & liȝt illuminate. O þou liȝt

Lord, with Thee
I have all things;
without Thee,
none.

¹ C omits 'allone.' ² Chap. xxxiv. in the Latin.

³ Later, in margin. Not in C. ⁴ Later. Not in C.

⁵ C omits 'þinge.'

When wilt Thou
satisfy me with
Thy presence,
and be my All in
all?

perpetual, passynge aH liztes create, caste þou fro
aboue lyztenynge pershyng¹ aH þe inwarde of myn
herte. Purifie, make glad, clarefie & quikyn my spirit
wiþ his powers to cleue to þe in iubilose excesses. O 4
whan shal þat blessid & desiderable houre come, þat
þou fille me wiþ þi presence, & þou be aH þinges in aH
þinges. As longe as þis is not yeven, shal þere no ful
ioy be. Allas! yit liueþ in me þe olde man; he is not 8
aH crucified, he is not parfitly aH dede; ȝit he coveitiþ
ayenst þe spirit, & meviþ inwarde bateiles, & suffriþ
not þe reume of þe soule to be in quiete. But þou þat
hast lordship ouer þe power of þe see, & swagist þe 12
mevinges of his flodes, arise & helpe me, brynge to
nouȝt folkes, þat wol haue bateiles. Knocke hem down
in þy miȝt, & shewe þi gretnes, and be þi riȝt honde
glorified; for þere is to me non oþer hope ner refuge 16
but in þe, my lorde god.

That in þis lif þere is no surete fro temp-
tacioun. *Capitulum xl.*²

Thou dwellest
here among
enemies, and
must always be
armed.

Sonne, þou art neuere sure in þis lif; but as longe as 20
þou lyuest, euere spiritual armour is necessary to
þe. þou dwellest amonge enemyes, þou art impugned
on þe riȝt honde & on þe lifte honde. Wherefore if þou
use not on euery side þe shelde of pacience, þou shalt 24
not be longe wiþoute a wounde. Furþermore, if þou
sette not þin herte fixe & firme in me wiþ fre³ wille to
suffre for me, þou shalt not mowe suffre þis brennyng,
ner come to þe victory of seintes. It bihoueþ þe 28
þefore to passe aH þinges manly, and to use a miȝty
honde ayenst þinges put ayenst þe; for to þe victour is
yoven manna, & to þe cowarde is laste muche misery.
If þou seke reste in þis worlde, hou shalt þou þan come 32

¹ For 'caste—pershyng' C has—'shynynges and lyght-
nynges perse fro above.'

² Chap. xxxv. in the Latin.

³ C omits 'fre.'

to rest euerlasting? Sette not þiself to gret reste, but
 to muche pacience. Seke very pes not in erþe, but
 in hevene; not in men, ner in oþer creatures, but in
 4 god allone. For þe loue of god þou owist to suffre
 aȝ þinges, labores & sorwes, temptacions, vexacions,
 anxieties, necessites, infirmities, wronges, oblocucions,
 reprehensions, humiliacions, confusions, correccions, &
 8 despites. These þinges helpiþ to vertu, þese preven þe
 kniȝt of crist, þese maken þe heuenly crowne. I shal
 ȝelde euerlasting mede for a litel labour, and infinite
 glory for a transitory shame. Wenist þou to haue at
 12 aȝ tymes at þy wille spiritual consolacions? my seintes
 had not so, but many heuynesses, diuerse temptacions,
 & grete desolacions; but þei had hemself in aȝ þinges
 patiently, & trustid more to god þan to hemself, know-
 16 ing þat passions of þis tyme are not worþy to deserue
 þe glory þat is to come. Wolt þou haue anon þat þat
 many men coude unneþe gete after many teres and
 grete labores? Abide þe lorde, do manly & be com-
 20 fortid, & mys truste not ner go not away, but con-
 stantly put furþe boþe body & soule for þe glory of
 god; & I shal ȝelde aȝen most plenarly, I shal be
 wiþ þe in euery tribulacion.

This is not the
 place of thy rest.

Wouldst thou
 have that at once
 which with many
 tears and toils
 others have
 hardly won?

24 Aȝenst veyn iugementes of men.

*Capitulum xli.*¹

Sonne, caste þin herte in to our lorde stedfastly, &
 drede² no mannys iugement, where þy conscience
 28 yeldiþ þe pure & innocent. It is good and blisful a
 man so to suffre; ner þat shal not be greuous to him
 þat is meke in herte, trustyng to god more þan to
 himself. Many men spekiþ many þinges, and þerfore
 32 litel feiþe is to be yoven. And to plesse aȝ men is not
 possible; for, þou poule studied to plesse aȝ men in oure

Fear not the
 judgment of men,
 when thy con-
 science condemns
 thee not.

¹ Chap. xxxvi. in the Latin.

² C. 'deme.'

St. Paul was all things to all men, yet it was to him a small thing to be judged of man's judgment.

Fear God, and know no other fear.

lorde, & was made all pinges to all men, neuerpelater he accountid as for lest pinge to be demed by mannys sight.¹ He dide ynow for oþer mennes edificacion and helpe, as muche as in him was or he miȝt do; but he 4 miȝt not lette but þat som tyme he shulde be demed & despised of oþre. þerfore he committid aȝ to god, þat knewe aȝ pinge, and defendid himself wiþ pacience & mekenes ayenst þe mouþes of wicked spekers, and of 8 hem þat þenkyn veyn pinges & lyes, and making boste atte her oune likinge. Neuerþeles oþer whiles he aunsuerde, lest by his taciturnite occasion of offendyng miȝt haue be yoven to þe feble in feiþe. What 12 art þou þat dredist so muche of a mortal man, þat þis day is, & to morow apperip not? Drede god, & be not a ferde of mannys dredes. What may eny man do ayenst þe wiþ wronges or wiþ wordes? he noieþ more 16 himself þan þe,² what euere he be. Haue þou god euere³ before þin eyen, and stryue not wiþ braggyng⁴ wordes. And if þou for þe tyme semist to haue þe worse, & to suffre shame þat þou hast not deserued, 20 grucche not þerfore, ner lasse not þy crowne by impacience, but raper loke up to me in to heven, þat am miȝty to deliuere from aȝ confusion and wronge, & to yelde to euery man after his werkes. 24

Of pure resignacion of a mannys self.

*Capitulum xlij.*⁵

Forsake thyself, and thou shalt find God.

Sonne, forsake þe, and þou shalt finde me. Stonde wiþoute choice & wiþoute aȝ maner propirte, & 28 þou shalt wyne euere; for anon as þou hast resigned þiself, & not take þiself ayen, þere shal be þrowen to þe more grace. Lorde, hou ofte shal I resigne myself

¹ C. 'light.'

² A clause in the Latin is omitted here both in D and C.

³ C omits 'euere.' ⁴ C. 'brawling.'

⁵ Chap. xxxvii. in the Latin.

- and wherein shal I forsake myself? Euere & in every
 houre, as in litel, so in grete. I outake no þinge, but
 in aH þinges I wol finde þe made bare; ellis hou maist
 4 þou be myn, & I þin, but if þou be depriued inwarde
 & outwarde from aH propre wille? The more swiftly
 þat þou dost þis, þe beter [it]¹ shal be wip þe; & þe
 more plainly & clerly it is don,² þe more þou shalt plesse
 8 me, & þe more þou shalt wyne. Somme resigneþ, but
 with som excepcion, for þei trust not fully to god;
 wherfore þei labore to proude for hem self. Somme
 also first offren aH, but afterwarde þoruȝ litel temptacion
 12 þei gone ayen to her ovne propre, and þerfore profitip
 not in vertu. þese folke comeþ not to very liberte of
 herte, ner to þe grace of my iocunde familiarite, but
 hool resignacioun and daily offringe of hemself first
 16 made, wipoute þe whiche onched of fruicion stondip
 not, ner shal not stonde. I haue seide to þe ful ofte,
 & yit I say ayen: Forsake þiself, resigne up þiself, &
 þou shalt fruishe gret pes. Ȝeue aH for aH, seke no
 20 þinge, aske no þinge ayen; stonde purely & undoutably
 in me, & þou shalt haue me; þou shalt be fre in herte,
 and derknesses shul not ouergo þe. To þat enforce þe,
 þat pray þou, þat desire þou, þat þou mowe be dispoiled
 24 of aH maner propirte, and þou bare folowe bare ihesu,
 & dye to þiself & lyue euerlastingly to me. þan shul
 ende aH veyn fantasies, wicked conturbacions, and
 superfluous cures; þan also shaH go away inordinat
 28 drede, & inordinat loue shal dye.

Strip thyself of
 all self-will in
 small things and
 in great.

Without this
 there cannot be
 fruitful union
 with God.

Of gode gouernauce in outewarde þinges.

*Capitulum xliij.*³

- 32 **S**onne, þou owist diligently intende herto, þat in
 euery place, every accion or outwarde occupacion,
 þou be inwarde fre & mizty in þiself, & aH þinges

¹ Later. Not in C. ² C omits 'it is don.'

³ Chap. xxxviii. in the Latin.

Be lord and
master of thy
actions, not a
slave.

Make temporal
things serve thee
for good ends.

In everything
enter into the
Tabernacle with
Moses to seek
counsel of God.

under þe, and þou not under hem; þat þou be lorde
and gouvrenour of þi dedes, not seruau^{nt},¹ but raþer
exempte, & a veray hebrewe going in to þe sorte &
liberte of þe sonnes of god, þat stonden upon þes present 4
godes & beholden euerlastyng, þat beholden þinges
transitory wip þe lifte eye ande heavenly þinges wip þe
riȝt eye; whom tempora^l þinges drawn not to cleve
to hem, but þei raþer drawe suche godes to serue god 8
wel wip, as þei are ordeyned of god & institute of þe
souerayn workeman, þat leueþ no þing inordinate in
his creature. Also if þou in every chaunce stondist
not in outwarde apparence, ner wip þe fleschly eye 12
turnist aboute to þinges seen or herde, but anon in
euery cause þou entrist w^{ith} moyses to aske counseile
of oure lorde, þou shalt here ofte tymes goddis answer,
& þou shalt come ayen instructe in þinges present & 16
þat are to come. Moyses at a^{ll} tymes had recourse to
þe tabernacle for doutes & questions to be assoiled, &
fled to þe helpe of praier for releving of perels & of
myschaunces² of men. So þou owist to fle into þe 20
secretary of þin herte, biseching inwardly þe helpe of
god. For Josue & þe children of isrl, as it is rad, were
deceiued of Gabaonites, for þei asked no counseile first
of oure lorde, but ȝevinge to muche credence to suete 24
wordes were deludid wip a false pitee.

That man be not importune in worldly
besynes. *Capitulum xliiij.*³

Cast all thy care
upon God,

and let Him order
thine affairs.

Sonne, at a^{ll} tymes committe to me þy cause, for I 28
shal dispose it wel in couenable tyme. Abide
myn ordynaunce, & þou shalt fele þerof profityng.
Lorde, riȝt gladly I committe to þe a^{ll} þinges, for litel
may my penkinge profite. Wolde god þat I cleved not 32

¹ Words are here omitted both in D and C.

² C. 'mischieves.'

³ Chap. xxxix, in the Latin.

ouer muche to chaunces þat are to come, þat I miȝt
 offre myself to þi wel plesynge wiþoute tarieng ! Sone,
 ofte tymes a man is sore meved aboute a þinge þat he
 4 desirþ; but whan he is comen þerto, he begynneþ to
 fele oþerwise; for affeccions are not abiding aboute
 o. þinge, but þei ben shuftyd¹ from oon to a noþer. It
 is not þerfore a litel þinge, yea amonge leste þinges a
 8 man to forsake himself; very profiting is denyeng of a
 mannys self, and a man so denyed is ful fre & ful sure.
 But þe olde enemy, aduersarie to aȝ good, cessiþ not
 fro temptacion, but day and niȝt he lieþ in a waite, if
 12 he miȝt bringe hedily þe unware man into þe gnare of
 deceite. Workiþ þerfore & praieþ, saiþ our lorde, þat
 ye entre not in to temptacion.

True profit lies
 in self-denial.

That a man haþ no good of himself wherof
 16 to reioyce. *Capitulum* xlv.²

Lorde, what is man, þat þou hast mynde on him, or
 þe some of man, þat þou visitist him? what
 deserued man, þat þou shuldist ȝeue him þy grace?
 20 Lorde, what may I compleyne if þou forsake me, or
 riȝtwesly pretende ayenst þe if þou do not þat I aske?
 Certainly þis may I þenke in troupe, & say: Lorde, I
 am nouȝt, I may nouȝt, I haue no good of myself, but
 24 in all þinges I faile, & euere drawe to nouȝt. And, but
 I be holpen of þe & inwardly enformed, I am made aȝ
 lenke & dissolute. But þou, lorde, art euere oon, &
 abidist oon euerlastingly, euer gode, riȝtwys & holy,
 28 doying aȝ þinges³ by wisdom. But I, þat am more
 prone to failyng þan to profityng, am not euere abiding
 in þe same astate, for alway⁴ tymes are chaunged upon
 me. Neuerþelater it is sone amendid, whan it pleasþ
 32 þe to put to an helping honde; for þou allone wiþoute

Lord, I have no
 cause to complain
 if Thou forsake
 me, or deny me
 what I ask.

¹ C. 'shuffled.'

² Chap. xl. in the Latin.

³ C inserts here—'welle and holyly and disposinge alle þinges.'

⁴ Later hand. The Latin is 'septem.' C has 'vii.'

I am nothing in
Thy sight.
Whereof can I
glory, or why
should I covet
to be held in
esteem?

He that glorieth,
let him glory in
Thee.

Let me seek no
honour but that
which cometh
from Thee.

mannys socoure maist helpe & conferme me in suche
wise þat my chere be no more chaunged into diuerse,
but þat in þe allone [myn hert]¹ be conuerted & reste.
Wherefore if I coude wel caste away aȝ mannys consola- 4
cion, oþer² for getyng of deuocion, or for necessite
compelling to seke³ þe, for þere is no man þat can
comforte me; þan miȝt I worþely truste in þi grace &
ioy of ȝiftes of newe exultacion. þankinges be to þe, 8
wherof aȝ comeþ as ofte [as]⁴ it is wel wiþ me. For I
am vanite & nouȝt before þe, a man inconstant & seeke;
wherof þerfore may I reioyce me, or why coueite I to
be had in reputacion? wheþir not of nouȝt ande that⁵ 12
þat is most veyne þinge? Verily, veyn glory is an euil
pestilence & grettist vanyte, for it drawiþ fro very
glory & dispoiliþ fro⁶ hevenly grace. For whiles a man
plesiþ himself, he displesiþ þe. And whiles he gapiþ 16
after mannes preisynges, he is depriued very vertues.
For very glory & holy exultacion is to reioyce in þe &
not in himself, to ioy in þy name & not in mannys
propre vertu, ner to delite in no creature saf for þe. 20
Preised be þerfore þy name, not myn; magnified be þi
worke, & not myn; blessid be þin holy name, but to
me be no þinge yoven of mannys preisynges. Thou art
my glory, þou art þe exultacion of myn herte. In þe 24
shal I reioyce & ioy aȝ day, for myself nouȝt but in
myn infirmitie. Lete þe Jewes seke glory euery of
oþir; I shal seke þat þat is of god allone; for aȝ
mannys glory, aȝ temporaȝ worship, aȝ worldly hiȝnes, 28
compared to þin euerlastyng glory, is vanite & folý.
O my troupe & my mercy, my god, blessid trinyte, to
þe allone be preisyng and worship, vertu & glory, by
worlde infinite. Amen. 32

¹ Later hand. in margin. Not in C. ² C. 'and.'

³ For 'to seke,' C has 'soght.'

⁴ Later. For 'as ofte as,' C has 'when.'

⁵ C omits 'that.' The text has been altered in D.

⁶ C. 'of.'

Of contempte of all¹ worship.

*Capitulum xlvj.*²

4 **S**onne, if þou se oþer men worshiped, drawe no
 suche þinge to þe, but raper to be despised &
 made lowe. Lifte up þin herte to me in to heven, &
 mennes despisyng in erþe shal not make þe sory.
 Lorde, we biþ in blyndenes, & sone are deceyued of
 8 vanyte. Lorde, if y beholde me ariȝt, þere was neuere
 wronge doon to me of no creature, wherfore of riȝt I
 haue no þing to compleyne aȝenst þe. For as muche as
 I haue ofte & greuously offendid þe, riȝtwesly is euery
 12 creature armed ayenst me. To me þerfore is due con-
 fusion & despite, but to þe preising, worship & glory.
 And but if I make redy myself to þat, þat I wol gladly
 be despised of euery creature, & forsaken, & utterly
 16 seme nouȝt, I may not be pesed inwardly and stabliſshed,
 ner spirituallly be illumynynd,³ ner fully onyd to þe.

Let me lift up my
heart to God, and
I shall not be
grieved by man's
contempt.

Shame and con-
tempt are my
just due; let me
gladly endure
them.

That oure pes is not to be set in men.

*Capitulum xlvij.*⁴

20 **S**onne, if þou sette þy pes wiþ eny persone for þin
 owne felyng & lyvinge togidres, þou shalt be
 unstable & unpesed. But & þou haue recourse to þe
 troupe [euer]⁵ livynge and abidyng, þe frende þat goþ
 24 fro þe or dieþ fro þe shal not make þe sory. In me
 owiþ to stonde þe loue of þe frende, and who euere
 semeþ good to þe & dere in þis lyf is to be biloued for
 me. Wiþoute me frendship is not worþe, ner may not
 28 endure; ner þe loue is not very true &⁶ pure þat I
 couple not. Thou owist to be so ded fro suche affec-
 tions of men biloued þat as [muche as]⁷ in þe is, þou
 shuldest wille to be wiþoute mannys felouship. The

No human love or
friendship is true
and pure, unless
the tie be knit by
God.

¹ C inserts 'worldely.'

² Chap. xli. in the Latin.

³ C has 'meked.' The text in D has been altered.

⁴ Chap. xlii. in the Latin.

⁵ Later. Not in C.

⁶ For 'true &' C has 'ner.' The text in D has been altered.

⁷ In margin. For 'as muche as' C has 'þat.'

Empty thyself
of the love of
creatures, and
God's grace shall
flow into thee.

ferþer þat a man goþ from aH erþely solace, þe more he
nyziþ unto god. Also þe more profoundly þat a man
goþ down into himself and waxiþ vile to himself, þe
hyer he stieþ up to god. He þat ascriueþ eny good to 4
himself, he lettith þe cmyng of grace of god into him,
for þe grace of þe holy gost sekith euere þe meke hert.
Yf þou coudest parfitly nouzt þiself & voide þiself from
aH loue of creatures, þan shuld I welle in to þe wiþ 8
grete grace. Whan þou lokist to creatures, þin affection
is wiþdrawen fro þe creatour. Lerne in aH þynges to
ouercome þiself for þy creatour, and þan shalt þou
mowe atteyne to þe knowleche of god. Hov litel euer 12
it be þat is beholden & loued inordinatly, it tarieth fro
þe hyest loue [& drawiþ in to wykkydnes].¹

Ayenst veyn and seculer science.

Capitulum xlviii.²

16

To mortify thy
sins will profit
thee more than
the knowledge of
many difficult
questions.

Sonne, lete not þe fayre & þe soteH scienges of men
meve þe, for þe reaume of god is not in worde, but
in vertu. Take hede to my wordes, þe whiche settith
hertes a fire & illumyneþ myndes, bringiþ in compunc- 20
cion & manyfolde consolacionys. Rede neuere no
þinge, þe to seme better tauzt or wiser. Studie for
mortificacion of synnes & vices, for þat shal auaille þe
more þan knowleche of many harde questiouns. Whan 24
þou hast radde & knowen many þinges, it bihoueth
euere to haue recourse to oon principale. I am he þat
techith man konnyng, & graunte to meke men more
clere understondyng þan may be tauzt of man. To 28
whom I speke shal sone be wyse, for he shal gretly
profite in spirit. Wo to hem þat enqueren many
curiose þinges of men, þat of þe way to serue me
chargiþ but litel. Tyme shal come whan þere shal 32
appere þe maister of maisters, crist ihesus, to here þe

¹ In margin. Not in C. ² Chap. xliii, in the Latin.

lesson of aȝ aungels, þat is, to serche þe conscience of
aȝ men; and þan shal Iherusalem be serched in
lanternes, & þan shul be open þe hernys¹ of derkenes,
4 & þan shul argumentes of tunges be in pes. I it am
þat in a point lyfte up þe meke soule, þat he shal take
my² resons of euerlastyng troupe more³ þan þou; he had
studied .x. yere⁴ in scolis. So I teche wipoute voice⁵ of
8 wordes, wipoute confusion of opynyons, wipoute desir of
worship, wipoute fiztinge of argumentes. I it am þat
teche to despise erþely þinges, to be wery of þinges
present, to seke heuenly þinges, to sauoure þinges euer-
12 lastinge, to fle worshipes, to suffre schlaundres, to put
aȝ hool trust in me, & coueite no þinge oute of me, &
aboue aȝ þinges to loue me brenmyngly. A certein
man in lovinge me entierly lerned godly þinges, and
16 spake merueiles; he profited more in forsaking aȝ
þinges þan in studieng of sotiltes. But to somme I
speke comon þinges, to somme special; to somme I
appere seuerly in signes & figures, & to somme I reuelo
20 misteries in gret list. þere is o. voice of þe bokes, but
it enformeþ not alike; for I am þe doctour of troupe
wip infurþe, ensercher of þe herte, understonder of þe
þouȝtes, promoter of þe workes, delynge to euery as I
24 deme worpy.

God silently
teaches the meek
soul true wisdom.

Of not drawing outwarde þinges to a man.

*Capitulum xlix.*⁶

28 **S**one, in many þinges suppose⁷ þiself as dede upon þe
serpe, & to whom aȝ þe worlde be crucified; &
many þinges þou must passe ouer wip a deaf ere, and
þenke rather on þo þinges þat longiþ to þi pes. It is
more profitable to turne away þin eye fro þinges þat

Look away from
things displeasing,

¹ C. 'hydels.'

² C. 'mo.'

³ Later. Omitted in C.

⁴ C omits '.x. yere.'

⁵ C. 'noyce.'

⁶ Chap. xlv. in the Latin.

⁷ C. 'esteem.' The word has been changed in D.

and strive not
with contentious
words,

Take heed to the
one thing needful.

displese, & to leue euery man his ovne felynge, þan to stryue wip contenciose wordes. If þou stonde wel wip god & beholde his iugement, þou shalt bere it þe more esily, if þou be ouercomen. O lorde, whider are we 4 comen? Lo, temporal harme is sorwed, me laborip & rennip for litel getyng, and spiritual harme is for-yeten, & unneþe late comeþ to mynde ayen. That þat auailip litel or nouȝt is take hede to, & þat is souerainly 8 necessary is negligently passed ouer; for man flowip aȝ oute to outwarde þinges, & but he turne sone ayen, gladly he lieþ & restip in outwarde þinges.

That it is not to bileue all men & of liȝt 12
lapse of wordes. *Capitulum* 1.¹

Often are we
deceived in the
characters of men.

Lorde, ȝeue me helpe of tribulacion, for mannys helpe is veyne. Hov ofte haue I not founden feiþe & truste, where I wende to haue had it! hov ofte also 16 haue I founde it where I lest presumed! Veyn þerfore is trust of man, but þe helpe² of riȝtwise men is in þe, god. Blessid be þou, lorde my god, in aȝ þinges þat fallen to vs. We biþ sike and unstable, sone chaunged 20 & sone deceyued. Who is þat þat so warly & so circumspectly may kepe himself in aȝ þinges, but þat som tyme he shal come into som deceite & som perplexite? But he þat trustip in þe, lorde, & sekip þe wip a sim- 24 ple herte, slidip not so liȝtly. And if he falle into eny tribulacion, or be wrapped in eny perplexite, he shal sone be delyuered þerof by þe, or comfortid by þe; for þou shalt not forsake hem þat trustip in þe in to þe 28 ende. Seldom is founden a trusty frende, þat is perseuerant in aȝ þe necessites of his frende. So, lorde, in aȝ þinges þou art most trusty, and amonge aȝ þere is not suche anoper. O hov wel sauored þat holy soule 32 þat seide: ‘My mynde is saddid in god, & groundid in

But God can
always be trusted.

¹ Chap. xlv. in the Latin. ² C. ‘helpe.’ Lat. ‘salus.’

crist.' If it were so wiþ me, mannys drede shuld not
 so sollicite me, ner þe dartes of wordes shuld not meve
 me. Who may before se & be war of aȝ þinges? If
 4 þinges before seen ofte tymes hurtiþ, what don þan
 þinges unprouidid but hurtiþ greuouſly? But why pre-
 uidid I not better to myself, wrecche þat I am? Also
 why bileued I so liztly oþer men? But we are men, &
 8 we are non oþer þan fraile men, þouȝ we be demed &
 called of oþir men as aungeles. Whom shal I leue,
 lorde? whom but þe, þat art trouþe, þat deceyuest not,
 ner maist not be deceyued? And on þat oþir side,
 12 euery man is a lyer, sike, unstable, and slydyng, &
 specially in wordes. So þat unneþe may be bileued
 anon þat þat sounep wel & riȝtwesly in a mannys ere.
 Hov prudently warendist¹ þou men² to be war of men, &
 16 þat a mannes familiers are his enemyes, & þat it is not
 to bileue who euere say 'lo þere' & 'lo here.' I am
 tauȝt,³ and wolde god to more warnes & not to folȝ to
 me! 'Be war,' seile oon, 'be war; kepe anenst⁴ þiself
 20 þat I say.' And whiles I kepe silence, and wene it be
 hydde, he miȝt not [kepe]⁵ conseile þat he asked to be
 [kepte]⁶ counseile, but anon discouered boþe me & him,
 and wente his way. Fro suche fables & unwar men,
 24 lorde, defende me, þat I falle not into her hondes, ner
 do no such þinges. Ȝeue into my mouþe a true worde
 & a stable, & a false wily tunge⁷ make fer fro me. O
 hov good & hov pesible it is a man not to speke of oþir
 28 men, ner indifferently bileue aȝ þinges, ner liztly speke
 it furþe, to reuele himself to fewe, yea⁸ euermore to be
 souȝt as a biholder of þe herte, & not to [be]⁹ borne
 aboute wiþ euery wynde of wordes, but desire aȝ þinges
 32 inwarde and outwarde after þe wel plesinge of þy wille.
 Hov sure þinge it is for conseruacion of hevenly grace

He deceives not,
 and cannot be
 deceived.

Believe not too
 readily, or lightly
 repeat, what is
 said of other men.

¹ C. 'warnedist.' ² C omits 'men.'

³ Words are omitted here in both C and D. ⁴ C. 'ayenst.'

⁶ Later. Not in C. ⁶ Later. ⁷ In margin.

⁸ C. 'þee.' ⁹ Later.

to fle mannes apparence, ner desire suche þinges þat shuld ȝeue mater of wondringe outwarde; but wiþ aȝ maner besynes to folowe þo þinges þat makip amende-ment of lif & feruour of spirit! O to hov many hap 4 noyed vertu knowen & preised, and hov holsonly hap grace kepte under silence auailed in þis frayl lif, þat is aȝ temptacion and kniȝthode.

Of trust to be had in god ayenst evell 8
wordes. *Capitulum* li.¹

If words spoken
against thee be
true, amend thy-
self; if false,
endure them
gladly for God's
sake.

Sonne, stonde stedfastly & truste in me; for what are wordes but wordes? þey fleep by þe ayre, but þei hurte not a stoon. Yf þou be gilty, þenke þat þou wolt 12 gladly amende thiself. If þou knowe þiself in no þinge gilty, þenke þat þou wolt suffre hem gladly for god. It is litel ynow þat þou amonge suffre wordes, þat maist [not]² ȝit suffre stronge betinges. And why takist þou 16 so smale þinges to herte, but for þou art fleshly & takist hede more to man þan bihouep? And for þou dredist to be despised, þou wolt not be repreued for þyne excesses, and sekist þe shadowes of excusacions. 20 But beholde þiself better, & þou shalt knowe þat ȝit þe worlde liueþ in þe & veyne loue of plesing of men. But aȝ þe while þat þov fleest to be rebuked & confounded for þy defautes, it apperip verrily þat þou art 24 not very meke, ner þe worlde dede to þe, ner þou crucified to þe worlde. But here my worde and þou shalt not charge x. þousand wordes of men. Lo, if aȝ þinges were seide ayenst þe þat coude maliciously be feyned 28 ayenst þe, what shuld þei noye þe, if þou woldist suffre hem utterly to passe & woldist no more sette by hem þan a strawe? Whepir mowe þei take oon heer oute fro þe? But he þat hap non herte wiþ in furþe, ner 32 hap not god before his eyen, is sone meved wiþ a worde

Let the unjust
censures of men
go by thee
unheeded.

¹ Chap. xlvi. in the Latin.

² Later.

of blamyng. But he þat trustiþ in me, & coueitþ not
to stonde to his ovne iugement, shal be wipoute drede
of man. Lo, I am Juge & knower of all secretes, I
4 knowe how aȝ þinge is doon, I knowe þe wronge doer &¹
suffrier. Oute fro me wente þis worde, & by² suffraunce
þis hap fallen, þat þouȝtes of many hertes miȝt be
shewid oute. I shal deme þe gilty & þe innocent; but
8 wip a priue iugement, for I wolde preue boȝe. Mannes
witnes ofte tymes failiþ and deceyueþ, but my iugement
is true; wherefore it shal stande, & shal not be sub-
uerted. It is hidde ofte tymes & is open but to fewe
12 as to aȝ þinges; but it neuere erriþ ner may not erre,
þouȝ to þe eyen of unwise men it apperiþ not riȝtwis-
Wherefore in euery iugement recourse owiþ to be had to
me, & not to leyne to propre arbitrement. For þe riȝt-
16 wise man shal not be sory what euere come to him fro
god. Yea, thouȝ eny þinge unriȝtwisly be brouȝt furþe
ayenst him, he shal not muche charge it; ner he shal
not ioy veinly, if he be resonably excused by oþer; for
20 he þenkeþ þat I enserche þe hertes & þe reynes, & þat
I deme not after þe face and after mannys apparence.
For ofte tymes in myn eyen it is founden culpable þat
to þe iugement of man it semeþ laudable. Lorde God,
24 rightwise Juge, miȝty & pacient, þou knowist mannys
frailte & mannys shreudenes; be my strengþe and aȝ
my trust, for my conscience sufficiþ not to me. Thou
knowist þat I knowe not; and þerfore I owte in euery
28 blamyng & repreuyng to meke myself & suffre myldely.
Merciful lorde, foryeue me as ofte as I haue not do
so; & yeue me grace of more large suffraunce, for þi
copiose mercy is better to me for getinge of indulgence,
32 þan myn opinate riȝtwesnes for defending of myn hid
conscience. And þouȝ I finde no gilte in my con-
science, yit in þat may not I iustifie myself; for in þi
sicht no man liuyng can be iustified.

It is God alone
who searches the
heart;

and in His sight
can no man living
be justified.

¹ C inserts 'the.'

² C inserts 'my.'

That all greuouse þinges are to be suffrid
for lif to come. *Capitulum liij.*¹

Wait but a little
while, and thy
troubles shall be
at an end,

and thou shalt
enter into rest.

Sone, lete not þo laboures þat þou hast take upon þe
for me make þe wery, ner tribulacions þrowe þe 4
not aȝ down; but lete my promys in euery auenture
strengþe þe & comforte þe. I am sufficient to rewarde
aboue aȝ maner [& alie mesure].² Thou shalt not
labore longe, ner þou shalt not eucere be greued wiþ 8
sorowes. Abide a litel while, & þou shalt se a swifte
ende of all eueles. One houre shal come whan all
labour shal cesse & all noyse. Litel it is & short, all
þat passiþ wiþ tyme. Do þat þou dost; labore treuly 12
in myn vyneȝerde; I shal be þy rewarde. Write, rede,
syng, morne, kepe silence, pray, suffre manly contrari-
ousnes; for euerlastyng lif is worþe aȝ þese & moche
more & muche gretter bateiles. Pes shal come in oo 16
day knowen to oure lorde; & of þat tyme shal þere be
neiþer day ner niȝt, but liȝt perpetual, infinite briȝtnes,
souereyn pes, and syker rest. Thov shalt not say þan:
Who shal delyuere me fro þe body of þis deþe? Ner 20
þou shalt not crie: Wo me, for my duellynge here is
ouer longe taried; for deþe shal be drawe³ down hed-
lynge, & helpe shal be wiþoute fautyng, noon anxiete,
blisful iocundite, swete companye & plesant to beholde. 24
O if þou haddist seen þe perpetual crownes of seintes in
hevene, & in hov muche glory þei ioie now þat som
tyme in þis worlde were demed contemptible & as folke
unworþy to lyue, for soþe anon þou woldist meke þiself 28
unto þe erþe, & woldist raþer desire to be soget under
aȝ þan to be aboue oon; ner þou woldist not desire þe
mery daies of þis worlde, but raþer þou woldist ioie to
suffre tribulacion for god, & woldist take as for a gret 32
luere to be accountid for nouȝt amonge men. O if

¹ Chap. xlvii. in the Latin.

² Later, in the margin. Not in C. ³ C. 'þrowen.'

þese þinges sauored þe, & entrid into þin herte, hov
durst þou ones compleyne þe? Wheþer aȝ laborose
þinges be not to be suffrid for euerlasting lif? It is no
4 litel þinge to wynne or to lese þe reaume of god. Lifte
up þefore þi visage into heuene. Lo, I & aȝ my
seintes wiþ me, which þat in þis worlde haue hadde
gret bateȝ, now þei ioyeþ, now þei ben comfortid, now
8 þei biþ sure, now þey reste, and wiþouten ende shul
abide wiþ me in þe reaume of my fader.

Remember the far
more exceeding
and eternal weight
of glory.

Of þe day of eternite & þe anguiſſhes of þis
lif. *Capitulum liij.*¹

12 **O** þe most blisful duelling place of þat hye Cite! O þe most clere day of euerlastingnes, whom non
niȝt makip derke, but souerayne troupe euere beshineþ
it; þe day euer glad, euere sure, and neuer chaungyng
16 state into þe contrarie! O wolde god þat þat day had
onys shined, and aȝ þese temporal þinges had taken an
ende! And þis day shineþ to seintes in a perpetual
briȝt clernes, but to pilgrimes aȝ a ferre & by a mirrour.
20 The Citeȝeynes of hevene knowip hov ioyouse is þat
day; þe exiled sones of Eue weilen, so sorowful is þis
day. The days of þis tyme are litel & euel, full of sor-
owes & aunguiſſhes; where man is defouled wiþ many
24 synnes, tyed wiþ many passions, streyned wiþ many
dredes, distente wiþ many cures, distracte wiþ many
curiosites, wrapped in many vanites, circumfounded
wiþ many errours, broken wiþ many labores, greued
28 wiþ many temptacions, made softe & weyke wiþ delices,
turmentid wiþ nede & pouerte. O whan shal þere be
an ende of aȝ þese eueles? whan shal I be delyuered
fro þe wrecchid þraddom of vices? whan shal I, lord,
32 haue mynde on þe allone? whan shal I at fuȝ be glad
in þe? whan shal I [be]² wiþoute eny impediment in

O blessed mansion
of Eternal day!

Few and evil are
the days of this
life.

¹ Chap. xlviii. in the Latin.

² Later, in margin.

Lord, when shall
I behold Thy
glory?

Here I live in
exile and war-
fare.

Be not Thou far
from me.

very liberte wiþ oute greuauce of soule or body? whan
shal þere be sad pes, pes imperturbable and sure, pes
wiþ in & wiþoute, pes ferme on euery syde? Gode
ihesu, whan shal I stonde to se þe? whan shal I be- 4
holde þe glory of þy reaume? whan shaft þou be [to
me]¹ aH þinges in aH þinges? whan shal I be wiþ þe in
þy regne, þat þou hast ordeyned to þy welbiloued from
euerlastynge? I am laste poure & an exile in þe lande 8
of enemyes, where are daily bateles & grettist infor-
tunes. Comforte myn exile, swage my sorowe, for to
þe suspiriþ aH my desire; for aH þat þe worlde offriþ
to me as solace, is to me an hevy birden. I desire to 12
fruiſſhe þe inwardly, but I may not take þe. I desire²
to cleve to heavenly þinges, but fleshly þinges & unmor-
tificate passions depressen me. I wol in my mynde be
aboue alle þinges, but maugre me I am constreyned to be 16
byneþe. So I unhappy man fize wiþ myself, & am made
greuous to myself, while þe spirit sekþ þat is aboue, &
the flesshe [sekyth]³ þat is byneþe. O what suffre I wiþ
infurþe, whiles I entrete heuenly þinges in my mynde! 20
þe compeny of fleshly þinges comeþ ayenst me, whan
I pray. My god, be not fer fro me, decline not fro þy
seruaunt in wraþe. Liȝtne oute in shynyng & waste hem,
sende oute þyn arwys & þou shalt spyH hem, & aH þe 24
fantasyes of þe enemye shaft [be bore downe].⁴ Gadre
togidres aH my wittes to þe; make me to forȝete aH
worldly þinges; and graunte sone to caste away &
despise aH fantasies of vices. Thov, tronþe eternal, 28
socoure me, þat no vanyte meue me. Come, heuenly
swetnes, & make fle fro þi visage aH maner impurite.
Forȝeue me also & mercifully forȝete, as ofte tymes as
in my praier I þenke on eny oþer þinge þan on þe. I 32

¹ In margin. Not in C. ² C. 'wille.' ³ In margin.

⁴ In margin. The whole sentence is in C as follows:
'Send thin arowes and trouvled [*sic*] and shende mote be
alle maner contrariouse fantasies.' The text has been altered
in D.

knowleche verily þat I am wont to haue me þere ful
 distractly, and many tymes I am not þere where I
 stonde or sitte bodely, but rap̃er I am þere where I was¹
 4 borne wiþ my þouȝtes. Where my þouȝte is, þere am
 I; and where as my þouȝt is², þere I loue. That þinge
 comeþ sone to mynde þat naturely delitiþ or plesith
 þorugh use. Wherefore þou, trouthe, seidist openly :
 8 'where as is þi tresour, þere is þin herte.' If I loue
 heven, I am glad to þenke on hevenly þinges. If I
 loue þe worlde, I ioy of þe worldis felicite, & sorwe of
 þe worldis aduersite. If I loue þe flesshe, I ymagine
 12 ofte tymes on suche þinges as longith to þe flesshe. If
 I loue þe spirit, I haue a delite to þenke on spiritual
 þinges. What euer þinges þat I loue, of hem gladly I
 speke & here, & þe ymages of suche I bere to myn
 16 house. But blisful is þat man, þat for þe lorle zeueþ
 all creatures licence to go her way, þat doþ violence to
 nature, þat crucifieth þe concupiscences of þe flesshe wiþ
 feruour of þe spirit, þat wiþ a clere conscience he mowe
 20 offre to þe a pure praier & to³ be worþy to be presente
 to þe queres of aungeles, all erþely þinges excluded
 wiþ inne and withoute.

Too often I yield
to distraction of
mind.

Blessed is he who
lets all creatures
go their way,

and crucifies the
flesh.

Of desire of euerlasting lyf, & how grete
 24 þinges are promitted to fighers.

*Capitulum liiij.*⁴

Sonne, when þou felist þe desire of euerlasting blisse
 to be infounded in to þe from aboue, & þou desirist
 28 to go oute of þe tabernacle of þe body, þat þou mowe
 beholde my clernes wiþoute shadue of changhabilnes,
 dilate þin herte, & resceyue þis holy inspiracion wiþ
 all maner desir. Yelde to þe Souereyn bonyte most
 32 large þankinges, þat doþe wiþ þe so worþely, visitith

Open thine heart
when God sends
His grace.

¹ C. 'am.'

² C inserts 'ofte times.'

³ C omits 'to.'

⁴ Chap. xlix. in the Latin.

mercifully, exciteþ ardently, liftiþ up miȝtily, lest þou
 wiþ þin ovne weight slide down to erþely þinges. For
 þou takist not þis wiþ þin ovne þouȝt ner þin ovne en-
 forcing, but onely by dignacion of þe most hie grace, & 4
 of godly beholdyng; þat þou mowe profite þe more in
 vertues and gretter mekenes, & make þe redy to bateiles
 þat are to come, & to cleue to me wiþ aȝ þin affeccion,
 and þat þou studie to serue me wiþ a feruent wille. 8
 Sone, ofte tymes þe fire brenniþ, but *wit*houte flamme &
 smoke it stieþ neuere up. So þe desires of somme men
 are lifte up to hevenly þinges, & neuerþeles þei are not
 fre fro temptacion of fleshly affeccions; & þefore þei 12
 do not in aȝ wises purely for þe worship of God [in
 þat]¹ þat þei aske so desiderantly of god. And suche
 is ofte tymes þe desir þat þou hast seide shuld be so
 importune; for þat is not pure and parfit þat is doon 16
 for propre profit. Aske þat þinge þat is not to þe
 delectable ner comodiose, but þat is to me acceptable &
 worshipful; for, if þou deme riȝtwesly, þou owist putte²
 myn ordinance before þy desire, and preferre and folwe 20
 it afore aȝ thyng.³ For I haue herde þi desire & þy
 manyfold mornynge. Now þou woldist be in þe
 liberte of þe glory of þe sones of god; now delitiþ þe
 the house euerlasting & þe heuenly cuntree ful of 24
 ioy; but yit is not þis houre comen; þere is as yit a
 noþer tyme, tyme of bateile, tyme of labour & of pre-
 vyng. þou desirest to be fulfilled wiþ þe most souerayn
 good; but þou maist not execute þat now. 'I [am];'⁴ 28
 saip oure lorde, 'abide me, til þe reame of god come.'
 As yit þou art to be preued in erþe, & to be exerciced
 in many þinges. Consolacion shal be ȝouen þe euere
 amonge, but copiose fulfilling is not graunted. Be þou 32

Ask not what is
 pleasant and pro-
 fitable to thee,
 but what is
 acceptable to Me.

This is the time
 of battle; the
 hour of victory is
 not yet.

¹ Later. Not in C.

² C (in margin) for 'putte' has 'to folowe.'

³ For the clause 'and preferre . . . thyng,' C has—'and
 all by þe desired and folowe hit.' The text of D has been
 altered here.

⁴ Later, in margin.

- comforted perfore, & be stronge as wel in doying as in
 suffringe þinges contrarie to nature. It bihouep þe to
 be cloþed in a newe man, & to be changed in to anoper.
- 4 It bihouep þe to do ofte tymes þat þou woldist not do,
 & to forsake þat þou woldist do. That þat plesip oper
 shal cause profityng, but þat þat plesip þiself shal not
 profite; þat oper men say, shal be herde, þat þou saist
 8 shal be accounted as nouȝt. Oper men shul aske &
 take; þou shalt aske & not gete. Oper shul be grete
 in menes mouþes; of þe men shul holde her pes. To
 oper þis or þat shal be committed; þou shalt be demed
 12 to no þinge profitable. Wherefore kynde shal som tyme
 be sory & suffre gret bateile, if þou feyne to¹ here þese
 þinges. In þese and in many oper like þe true
 seruauant of god is wont to be preued, how he mowe
 16 denye and breke himself. There is unneþe eny suche
 þinge² which þou nedist thynke þe in³ so muche as to
 se & suffre suche þinges as are contrarie to [þi]⁴ wille,
 principaly whan þou art comaundid to do suche þinges
 20 as semep to the disconuenient & lest profitable. And
 for þou darst not wipstonde þe hyer power sette aboue
 þe under oure lorde, [perfore it semith the harde]⁵ to go
 at anoþer mannes bekenyng, & to leue aȝ þin ovne
 24 felyng. But, sonne, peise þe fruyt and þe swifte ende
 of alle þese labores, & þe mede grete wipoute mesure;
 & þan shalt þou haue no greuaunce þer of, but a miȝty
 comfort of pacience. For þis litel wille þat þou for-
 28 sakist frely, þou shalt euere⁶ haue þin ovne wille in
 hevene. There þou shalt fynde what euer þou wolt, &
 aȝ þat þou maist desire; þere shal be plente of aȝ good
 wipoute drede of lesyng or forgoyng. þere þi wille,
 32 euer beyng oon wip me, shal neuere coueite strange

Be valiant in
 doing and
 suffering.

God tries His
 servants, that
 they may learn to
 deny and break
 themselves.

But the end is at
 hand, and the
 reward exceeding
 great.

¹ For 'feyne to,' C has 'in silence.' The text has been altered in D.

² C inserts 'in the.' ³ For 'thynke þe in,' C has 'to dye.'

⁴ Later.

⁵ Later, in margin. Not in C.

⁶ C omits 'euere.'

Then shall be
reaped the fruit of
all that is suffered
here.

Let one seek this,
another that;

reioyce thou only
in pleasing and
honouring Me.

þinge ner priuate. þere¹ shal no man wiþstonde þe,
þere shal no man compleyne on þe, no man shal lette
þe, no man shal contrarie þe, but aH þinges desired shul
be present togidre, & shul refresshe aH þy desire & ful- 4
fille it to þe hiest. There shal I yelde glory & worship
for shame & reproof, a palle of preisyng for mornynge,
for þe lowest place þe sete of þe reaume during in to
worldes. There shal apere þe fruyt of obedience, þere 8
þe labour of penaunce & meke subieccion shul be
crouned gloriously. Wherefore bowe þiself now mekely
under þe hondes of aH, ner take non hede who seide
þis or comaundid þis; but charge þat souereynly, 12
wheþer prelate, or lasse þan þou, or even to þe, aske
eny þinge of þe, or meue² eny þinge to þe, þat þou take
aH to good, & studie to fulfille it wiþ a pure wille.
Lete oon³ seke þat, a noþer þat; lete him reioyce him 16
þere in, & him here in; lete þese be preised in þis & in
þousand þousandes; but ioy þou neiþer in þis ner in
þat; but in contempte of þiself, & in my welþesing
& worship. This is enere to be desired of þe, þat boþe 20
by lif & by deþe god be euere glorified in þe.

That þe desolat man owip to offre hym self
in to þe hondes of god. *Capitulum* lv.⁴

Lord, what have
I, that I have not
received of Thee?

Lorde god, holy fader, blessid mote þou be now & 24
euerlastingly, for as þou wolt so it is doon, & þat
þou dost is good. Glad mote þy seruauent be in þe, &
not in himself, ner in non oþer þinge; for þou allone
art very gladnes, þou art myn hope & my croune, þou 28
art my ioy & my worship. What haþ þy seruauent but
þat he haþ taken of þe, and þat wiþoute his merites?
AH þinges are þine þat þou hast ȝouen & þat þou hast
made. I am poure & in labores fro my yonþe, & my 32

¹ C. 'ner.'

² C. 'meene.'

³ C. 'anoþer.'

⁴ Chap. l. in the Latin.

soule is ofte tymes sory unto þe teres, and som tyme it is troublid toward itself for encombraunce of passions.

I desire þe ioy of pes; þe pes of þi sones I aske, þat
 4 are fed of þe in þe lizt of consolacion. If þou yeue pes,
 if þou infounde holy ioy, þe soule of þy seruaunt shal
 be ful of modulacion and deuoute in þy preisyng. But
 if þou wiþdrawe þe, as þou art wont to do ful ofte, it
 8 may not renne þe way of þi comandementes; but raþer
 his knees are bowed to knocke þe brest; for it is not
 wiþ him, as it was yisterday and þe opir day, whan þy
 lanterne shyned upon his hede and he was defendid
 12 under þe shadue of þy wynges fro temptacions falling
 upon him. Riȝtwyse fader & euer to be preised, þe
 houre is comen þat þi seruaunt be preued. Louely
 fader, it is worþy þat þis houre þi seruaunt suffre som-
 16 what for þe. Fader perpetually to be worshiped, lete
 þy seruaunt lyue inwardly euere anenst¹ þe, whom þou
 knewist fro þe begynnyng so to be, þat he shuld for a
 litel tyme falle as outwarde; for a litel tyme lete him
 20 be sette litel by, meked, & faile afore men, lete him be
 broken wiþ passions & langores, þat he mowe rise ayen
 wiþ þe in þe morwe tide of a newe lizt, and be clarified
 in heuenly pinges. Holy fader, þou hast so ordeyned
 24 & willed, & þat is doon þat þou hast comaundid, for
 þis [is]² þy grace to þi frende in þis worlde, to suffre
 and to be troubled for þi loue, hov ofte & of whom
 euere þou suffrist it to be doon. Wiþoute þi counseile
 28 and þi providence & wiþoute cause is no ping doon in
 erþe. Good it is to me, lorde, þat þou hast mekid me,
 þat I mowe lerne þi iustificacions, & caste away al³
 elacions of herte & presumpcions. It is profitable to
 32 me þat shame & confusion haþ couered my face, þat I
 mowe require þe to my comfort raþer þan men. I haue
 lerned herby to drede þin inscrutable iugement, þat

I long for the
 peace of Thy
 children.

Let me suffer now,
 that I may rise
 again with Thee
 in the morning
 dawn of the new
 light.

It is good for me
 that I have been
 humbled.

¹ C. 'ayenst.'

² Later.

³ C. 'al maner.'

I how myself
under the rod of
Thy correction.

Thou knowest
what is expedient
for me.

Let me not judge
according to the
sight or hearing
of men.

peynist þe riȝtwise man wiþ þe wicked, but not wiþonte
riȝtwesnes & equyte. Lorde, I þonke þe þat þou hast
not spared myn eueles, but þat þou brysed me wiþ
betinges, putting into me sorowes, and sending in to 4
me aunguisshes wiþin & wiþonte. There is noon þat
may comforte me of aȝ þat are under heven but þou,
my lorde god, þe heuenly leche of soules, þat smytist
& helist, þat ledist to þe lowest places, & bringist fro 8
þens ayen. Thy discipline is upon me, & þy rodde she
shal teche me. Lo, welbiloued fader, I am in þin
hondes. I encline me under þe rodde of þy correccion ;
smyte my bak & my nek, so þat I howe to þi wille my 12
crokednes. Make me a meke disciple, as þou art wont
to do, þat I mowe go entierly at þi bekenyng. To þe
I committe me & aȝ myne to correcte ; for it is better
to be chastysyd¹ here þan in tyme comyng. Thou 16
knowist aȝ þinges & syngulere,² & no þinge is hid fro
þe in mannys conscience. Thou knowist þinges to come
or þei be doon, ner it is no nede þat man teche þe ner
admonisshe þe of þo þinges þat are doon in erþe. Thou 20
knowist what is expedient to my profitynge, & how
muche tribulacion deseruiþ to purge þe rust of my vices.
Do wiþ me þi desired welwilling, and despice not my
sinful lif to noon better knowen ner clerer þan to þe 24
allone. Graunte me, lorde, to knowe þat is to knowen,
& to loue þat is to be loued, & to preise þat souerainly
plesisþ þe ; to haue þat in reputacion þat apperisþ preciose
to þe, & to blame þat is foule in þin eyen. Suffre me 28
not to deme after þe siȝt of þe outwarde eyen, ner yeue
sentence after þe heryng of eres of unlearned men, but
discerne in true iugement boþe of þinges visible &
spiritual, & aboue aȝ þinges euere to enquere after þe 32
wille of þi welplesing. Mennes wittes are ofte tymes
deceiued in demyng ; Also lovers of þis worlde are ofte

¹ C. 'correpte.' The word has been altered in D.

² C. 'every þinge.' The text has been altered in D.

tymes blendid¹ in lovinge onely þinges visible. What is a man þe better þefore þat he is accounted gretter of man? The deceivable begileþ þe deceivable, þe veyne
 4 þe veyne, þe blinde þe blinde, þe sike þe sike, whiles he liftiþ him up; & verily more confoundiþ him, whiles he veinly preisiþ him. ffor hov muche þat every man is in þin eyen, lorde, so muche he is & no more, as saiþ
 8 meke ffraunceys.

What is a man the better that he is by man accounted great?

That man must geue him to lowe workes whan hye workes failen. *Capitulum lvj.*²

12 **S**ozne, þou maist not euere stonde in þe most fervent desire of vertues, ner abide stedfastly in þe hiest degre of contemplaçon; but þou hast nede amonge for þe original corrupcion to descende to lower þinges, & bere þe birden of þis corruptible lyf ayenst þi³ wille & wip werynes. As longe as þou berist a dedly body, þou shalt fynde hevines & grenaunce of herte. It bihouep þefore ofte tymes in þe flesshe to waile under þe birdens of þe flesshe, in as muche as þou maist not
 20 wipoute cessing cleue to spiritual studies and dyvine contemplacion. Than it is spedful to þe to drawe þe to meke and outwarde workes, & to take reereacion in gode actiue occupacions, abidyng my comyng & þe hye
 24 visitacion wip a stedfast trust, and to suffre patiently þin exile & drynes of soule, til þou be visitid of þe newe & delyuered from all anxietes; for I shal make þe to foryete þy labour and fruißhe inwarde quiete[nes].⁴
 28 I shal opene before þe þe medewes of scriptures, þat þou wip a dilated herte mowe renne þe way of my commandementes; & þan þou shalt say: ‘þe passions of þis tyme are not worþi to þe glory þat shal be reuelid
 32 in us.’

My son, thou must sometimes descend from divine contemplacion to lower things.

Be patient, and wait for the return of My heavenly visitation.

¹ C omits ‘blendid.’

² Chap. li. in the Latin.

³ Later. Not in C.

⁴ Later. C has ‘quiete.’

That man accounte himself worþy no consolation. *Capitulum lvij.*¹

Lord, I deserve
not consolation,
but chastisement.

Yet Thou vouch-
safest to me Thy
heavenly comfort.

All I can say is—
'I have sinned;
have mercy upon
me.'

Lord, I am not worþy no consolation ner no spiritual visitacion; and þefore þou dost riȝtwesly 4 wiþ me whan þou forsakist me nedy & desolat. For if I miȝt poure oute teres like þe see, ȝit were I not worþi þy consolation. Wherefore I am no þinge more worþi þan to be scourged & punnysshed, for I haue 8 ofte tymes offendid þe & forsaken þe gretly in many þinges. Wherefore, very reson peised, I am not worþi þe leste consolation. But þou, graciose & merciful lorde, þat wolt not þat þi workes shulde perisshe, to 12 shewe þe riches of þi godenes into þe vessels of mercy, ouere aȝ propre merite vouche saf² to comforte þi seruauant aboue aȝ mannes mesure; for þi consolacions are not as mannes talkinges³ or confabulacions. 16 What haue I done, lorde, þat þou shuldist yeue me eny heuenly consolation? I haue no remembraunce of eny good þat I haue done, but þe verrey trouþe is þat I haue ben euer redy & prone to vices, and slowe to 20 amendement, þe whiche I may not denye. If I wolde say opir wise, þou woldist say⁴ ayenst me, & þere wolde no man defende me. What haue I deserued for my synnes but helle & euerlastinge fyre? I knoueleche in 24 trouþe þat I am worþy aȝ maner of scornynge & despite, ner it sittip me⁵ to be nombrid amonge þy deuoute seruauantes. And þouȝ I here not þis esily, neuerþeles for trouþe I shal ayenst myself repreue my synnes, þat 28 I mowe þe litzlier gete þi mercy. What shal I say, a gilty man & ful of aȝ confusion? I haue no worde to speke, but onely þis worde: I haue synned, lorde, I haue synned; haue mercy on me, foryeue me. Suffre 32 me a litel while, þat I mowe weile my sorowe or euere

¹ Chap. lii, in the Latin.

² For 'vouche saf,' C has 'fouchest save.'

³ C. 'talynges' [*sic*]. ⁴ C. 'stande.' ⁵ C inserts 'not.'

I go to þe derke lande couered wip þe derkenes of deþe.
 What requirist þou most of þe gilty & þe wrecchid
 synner, but þat he be conuertid & meke himself for
 4 his synnes? In very contricion & mekenes of herte is
 brouȝt furþe hope of foryifnes, þe troubled conscience
 is reconciled, grace loste is repeired, man is defendid
 fro wraþe þat is to come, and god & þe meke soule
 8 metiþ in an holy kosse. Contricion of synnes is to þe
 lorde an acceptable sacrifice, smelling muche swetter
 þan eny soot encence. This is also þat acceptable
 oynement þat þou woldist shuld be poured upon þy
 12 most holy fete; for þou hast neuere despised þe contrite
 & þe meked herte. There is þe place of refuge fro þe
 visage of þe wraþ of þe enemy; þere is amendid &
 wasshen away aȝ þat is contracte & defouled ellis-
 16 where.

A contrite heart
 Thou wilt not
 despise.

That þe grace is not medlid wip hem þat
 sauourip erþely þinges. *Capitulum lviii.*¹

20 **S**one, my grace is preciose, & suffriþ not itself² to be
 menglid with straunge þinges ner erþely consolations.
 Wherefore it bihoueþ þe to caste away³ impedimentes
 of grace, if þou desire to resceiue þe infusion
 þerof. Aske to þiself a secret place, loue to duelle
 24 allone wip þiself, seke confabulacions of non oþer; but
 raper put oute to god a deuoute praier þat þou mowe
 haue a deuoute mynde & a pure conscience. Deme aȝ
 þe worlde as nouȝt; put þe⁴ vacacion of⁵ god before aȝ
 28 oþer þinges, for þou maist not boþe take hede to me
 and delite þe in þinges transitory. It behoueþ to be
 alenynd⁶ fro knowen & dere frendes, & kepe þe mynde
 priuate from all temporal solace. So biſechiþ þe blessid

My son, seek not
 earthly consolations;
 they are hindrances of
 grace.

¹ Chap. liii. in the Latin.

² C. 'hirselt.'

³ C inserts 'alle.'

⁴ C omits 'þe.'

⁵ C. 'to.'

⁶ C. 'eloynd.'

Be as a stranger
and a pilgrim in
this world.

The perfect
victory is to over-
come thyself.

If thou wouldst
walk freely with
Me, mortify thy
inordinate affec-
tions.

apostel petir þat aH true cristen men conteyne & holde
himsel in þis worlde as straungers & pilgrimes. O hov
gret trust shal be to þe man þat shal dye, whom affec-
cion of non erþely þinge wiþholdiþ in þis worlde! But 4
þus to haue þe herte departid from aH þinges, a sike &
a weike soule can not take, ner þe bestly man knowiþ
not þe liberte of þe inwarde man. Neuerþeles who þat
wol be very spiritual, it bihoueþ him to renounce boþe 8
hem þat biþ fer & hem þat are nye, & of none so
muche to be war as of himself. If þou ouercome þiself
parfitly, þou shalt þe more liztly put under foot aH oþer
þinges. It is parfit victory a man to ouercome himself. 12
Who euere kepe himself so under, þat sensualite obeye
to reson, & reson to me in aH þinges, he shal be a very
victour of himself & lorde of þe worlde. Yf þow
desire to stie up to þe heizt of perfeccion, þou must 16
begynne manly, & sette þe axe to þe rote, þat þou mowe
rote up & destroie aH inordinate inclinacion to þiself
& to all priuate & material good. Of þis vice þat a
man loueþ himself to inordinatly, hangiþ aH þinge 20
almost þat is groundely to be ouercomen; þe whiche
euel ouercomen & put under, anon forþewith þere shal
be gret pes & tranquillite. But¹ fewe þere are þat
laboriþ parfitly to dye to himself, ner plenerly strecchiþ 24
hem[self withowte hem]²self; þefore þei remaynen
implied & encombred in himself, þat þei mowe not be
lifte up in spirit aboue himself. Who þat desiriþ frely
to walke wiþ me, it bihoueþ nedys þat he mortifie aH 28
his shreude & inordinate affeccions, & þat he cleue to
no creature concupiscently wiþ no pryuate loue.

¹ C inserts 'not.'

² In margin. Not in C.

Of diuerse mevinges of nature & of grace.

*Capitulum lix.*¹

Sonne, attende diligently þe mevynges of nature; ²
 4 **S** for þei are ful contrarie & sotelly mevid, and
 þei can unneþe be parceued, but if it be of a spiritual
 man & a man inwardly illumyned. Aȝ folke desirip
 þat is good, and in her wordes & in her dedes þei
 8 pretendip som maner of good; wherfore muche folke³
 are deceyued under colour of good. Nature is wily,
 & drawip many men & holdip hem as in a gnare, and
 deceiueþ hem, & haþ hir euere as⁴ an ende, seking
 12 non oper. But grace goþ simply & declineþ from aȝ
 þat semet evel, pretending no falsenes ner deceites,
 & doþ aȝ þinge purely for god, in whom finally she
 restip. Nature dieþ ayenst hir⁵ wille, he wol not
 16 be þrowen down ner ouercomen, ner be under, ner
 willingly come under yok; but grace laborip & studiþ
 to mortificacion of itself,⁶ he wipstondip sensualite, he
 sekip to be made soget, he desirip to be ouercomen, he
 20 wil not use his owne liberte, but he loueþ to be under
 discipline, he coueitip to haue lordship ouer no body,
 but to lyue, to stonde & to be oonly under god; redy
 for god to be mekely enclyned & bowed to euery
 24 creature of man⁷ [kynde].⁸ Nature laborip for his owne
 profit, & takip hede what luere may come to hym self
 allone; but grace considrip not what is profitable &
 comodious to oon, but to many. Nature receueþ gladly
 28 worship & reuerence; but grace yeueþ aȝ worship &
 glory frely to god. Nature dredip shame & despit;
 but grace ioieþ to suffre for þe name of Ihesu. Nature
 loueþ idelnes & bodely reste; but grace can not be
 32 voide ner idel, but gladly takip upon him labour &

Nature is crafty;
 grace is single-
 minded.

Nature is im-
 patient of sub-
 jection;

grace studies self-
 mortification.

Nature seeks
 honour, and
 dreads shame;
 grace gives all
 glory to God,
 and rejoices to
 suffer reproach
 for Christ.

¹ Chap. lix. in the Latin. ² 'et gratiæ' is not translated.

³ C omits 'folke.'

⁴ C inserts 'for.'

⁵ C, 'his.'

⁶ C, 'himself.'

⁷ For 'of man.' C has 'þat man is.'

⁸ Later. Not in C.

traueile. Nature sekþ to haue curiose þinges & feire þinges, and lothþ aH vile þinges & grosse þinges; but grace delitþ in simple þinges and lowe þinges, and despiciþ none asperite, ner refusip¹ to be cloþed in olde 4 cloþes. Nature beholdip temporal þinges, and ioieþ of erþely wyynynges, & sorwip for worldly harmes, & is meuyd sone² to wrap wip a litel worde of wronge; but grace attendip euerlastyng þinges, ner cleueþ not to 8 temporal þinges, ner is troublid wip þe losse of hem, ner is not angred wip sharpe wordes, for he settip aH his ioi and his tresour in heven, where no þyng pership. Nature is coueitous & more gladly takip þan 12 yeuip, he loueþ his propre & pryuat godes; but grace is ful of pyte, she is comoun, she eschuiþ singuler þinges, & is content wip fewe, & demeþ more blisful to yeue þan to take. Nature enclineþ to creatures, to hir 16 ovne flesshe, to vanites, to discourses & rennyng aboute; but grace drawip to god & to vertues, renouncip creatures, fleep þe worlde, hateþ þe fleshly desires, restraineþ wandringes aboute, & is asshamed to appere 20 in open places. Nature gladly receiueþ outwarde comfortes;³ but grace⁴ delitip in þe sonerayn good aboue aH þinges visible. Nature doþ aH þinges for propre luere & for his ovne profyt, & can do no þinge frely; And if 24 he do eny benefete, he wol wayte to haue as good or better, or preising or fauour, & desireþ his dedes & his giftes shuld be preised and mucche set by. But grace sekip no temporaH þinges, nor sekip non opir mede but 28 god, whom sool he desirip for hys rewarde; ner he desireþ no more of temporaH þinges þan as mowe be helpynge to him to getyng of enerlastyng þinges. Nature reioiceþ of many frendes and allies, & ioieþ of 32

Nature looks to
temporal and
earthly things;

grace to things
eternal and
heavenly.

Nature seeks
private gain;
grace holds it
more blessed to
give than to
receive.

Nature expects a
recompense for
every kindness;

grace seeks no
reward but God.

¹ C inserts 'not.' ² For 'meved sone,' C has 'stired.'

³ C inserts—'where Inne hit maye be delited as to þe outwarde wittes.'

⁴ Some words in the Latin are here omitted in both C and D.

noble places & of grete birþe, lawhiþ upon miȝt & power, blaundisshiþ riche folke, & haþ plesaunce in suche as are like to himself; but grace loueþ his
4 enemyes, he is not proude of multitude of frendes, ner accountiþ¹ place ner birþe, but if þere be þe more vertu þere; he fauoriþ more þe poure þan þe riche; he haþ more compassion on þe innocent þan on þe miȝty; he
8 ioieþ wiþ þe true man, not wiþ þe false man; & euere exortiþ to good, to seke more grace, & to be like þe sone of god in vertues. Nature compleineþ sone of fautyng & of greunaunce; but grace stedfastly beriþ
12 pouerte & nede. Nature reflectiþ aȝ þynge to himself, & for himself he striueþ & arguiþ; but grace reduciþ aȝ þinges to god, of whom þei welliþ oute groundely & originaly, he ascriueþ no þinge þat gode is to himself,
16 ner presumeþ no þinge proudly, ner striueþ not, ner preferriþ not his sentence before opirs, but in euery fe[lynge]² and in euery understondinge submittiþ himself to þe euerlastyng wisdom & to goddis examynacion.
20 Nature coueitiþ to knowe secretes & to here newe þinges; he wol apere outwarde, & by felinge haue experience of many þinges; he desiriþ to be knowen & to do suche þinges wherof preisinge & wondring miȝt
24 arise. But grace takiþ non hede to perceyue newe þinges & curiose, for aȝ þis growiþ of corrupcion; siþ þere is no þinge newe and durable upon þe erþe. Grace also techiþ to restreyne þe wittes, to eschue
28 veyne plesaunce & ostentacion, suche þinges as are comendable & wonderfuȝ mekely to hyde, & of euery þinge & euery science to seke oute þe fruyt of profit & goddis preising & his worship. Grace desireþ ner
32 him[self]³ ner his workes to be prechid openly, but desiriþ god to be blessid in his ziftes, þat grauntiþ aȝ þinges of his pure largesse. This grace is a liȝt

Nature strives and argues for herself; grace refers everything to God.

Nature is eager to know secrets and hear news;

grace cares not to understand curious things.

¹ C inserts 'neither.' ² Later, in margin.

³ Later. Not in C.

The more Nature
is subdued and
kept under, the
greater grace is
infused.

supernatura^h & a special ȝifte of god, and a propre
signacle of þe chosen children of god, and þe earnest of
euerlastynge helpe; for he liftiþ up man from erþely
þinges to loue heuenly þinges, and of hym þat is 4
flesshly, he makith spiritual. Wherefore þe more þat
nature is holden under and ouercomen, þe more grace
is poured in, & þe inwarde man is euery day renewed
after þe ymage of god wip newe visitacions. 8

Of corrupcion of nature, & of þe might of
grace. *Capitulum lx.*¹

Lord, the law of
sin in my mem-
bers is at war
with the law of
my mind.

Nature is prone
to evil from her
youth.

Natural reason
is but a spark
hidden in ashes.

My lorde god, þat hast made me to² þin ymage
& liknes, graunte me þis grace, þat þou hast 12
shewid to be so gret & so nedful to mannys helpe, þat
I mowe ouercome my most wicked nature, þat drawiþ
me to synnes & in to perdicion. For I fele in my
flesshe þe lawe of synne contrarieng þe lawe of my 16
mynde, & leding me as a caitif to obeie þe sensualite in
many þinges; ner I may not wipstonde his passions,
but if þy most holy grace poured into myn herte be
assistent to me. Nedful it is to haue þi grace, yea, & 20
þi gret grace; þat nature³ mowe be ouercome, þat is
euere redy to euel, of yonge age & adolescence. For
nature sliden & viciat by þe first man Adam þoruȝ
synne, þe peyne of þat spot hap comen a doun in to all 24
men, so þat nature, þat was wel & euenly made by þe,
is now sette for vice & infirmite of corrupte nature;
in asmuche as his mevinge lasfe & relicte to himself
drawiþ euere to euel & to lowe þinges, & þat litel gode 28
strengþe þat is lefte is as but a litel sparcle hid in
ashen. This is natural reson, circumfounded in⁴ euery
syde wip derkenes, hauinge ȝit iugement of good &
euel and distaunce of true & false; þouȝ it be unmiȝty 32

¹ Chap. lv. in the Latin.

² C. 'in to.'

³ C. 'kynde.' The word has been altered in D.

⁴ C. 'on.'

to fulfille þat it appreneþ, ner it usiþ not now ful list
of troupe, ner holynes of affeccions. Ther fore¹ it is,
my god, þat after þe inwarde man I delyte me in þy
4 lawe, knowynge þi comandement to be gode & iuste
and holy, preuing also aH synnes & aH evel to be
fledde, but in my flesshe I serue þe lawe of synne,
while² I obeye more þe sensualite þan reson. Here
8 þoru; it is þat to wille good comeþ to me, but to do it
in dede I fynde not in me. Wherefore ofte tymes I
purpose many gode þinges, but for þi grace lackiþ þat
shulde helpe myn infirmyte, þoru; a list resistence I
12 turne bak & faile. Here þoru; it happeniþ þat, þou; I
knowe þe way of perfeccion & þat I se clerly what
I owe to do, yit I am so pressed wiþ þe weizt of myn
oune corrupcion, þat I may not arise to more perfeccion.
16 O lorde, hov most necessary is grace to begynne good,
to profite in good, & to be parfite in good! For
wipouten hit I may do no þinge, but in þe I am mizty
to aH þinges, strengþing me grace. O þat very heavenly
20 grace, wipoute whom propirly þere are no merytes, ne
no ziftes of nature to be peised! Lorde, wipoute grace
as anemist³ þe þei biþ of no valewe, neiþer craftes, ner
richesses, ner beute, ner strenþe, ner witte, ner elo-
24 quence. For ziftes of nature are comoun to good & to
evel, but þat þe propre zifte of þe chosen children
is grace or charite, wherwiþ who þat be nobleied shal⁴
be worþy euerlastyng lif. This grace is so emynent &
28 so excellent, þat neiþer þe⁵ zifte of prophecie, ner
worching of myracles, ner speculacion, be it neuere so
hye, is of eny estimacion wipouten hir; yea, neiþer
feiþe ne hope, ner oþer vertues are acceptable to þe
32 wip oute grace & charite. O þou most blesful grace,
þat þe poure in spirit makist riche in vertu, and þe

I faint and fail,
if Thy grace does
not help my in-
firmity.

The peculiar gift
of the elect is
grace or love
(*gratia sive
dilectio*).

¹ Later, the original words having been erased. C. 'Here
þerowe.' ² C inserts 'that.' ³ C. 'anemste.'

⁴ Not in C.

⁵ Later. Not in C.

Come down, and
fill my soul with
Thy consolation.

meke in herte makist riche in many goles! Come,
descende unto me, fulfille me by tyme wiþ þi consolacion, lest my soule faile for werynes & drynes of mynde. Lorde, I biseche þe þat I mowe fynde grace 4
in þin eyen; for þi grace suffiþ to me, oþer þinges not had þat nature desirþ. If I be tempted & vexid wiþ many tribulacions, I shal not drede whiles þy grace is wiþ me. She is my strengþe, she ȝeueþ me counseile 8
& helpe. She is more miȝty þan aȝ enemyes, she is wiser þan aȝ þe wise. She is maistresse of troupe, doctrice of discipline, liȝt of þe herte, þe solace of pressure, þrower down, dryuer away of sorowe, taker 12
away of drede, norisshe of deuocion, & bringer furþe of teres. What am I wiþouten hir, but a drye tree & an vnprofitable stocke? Wherefore, lorde, lete þy grace euermore go afore me & folwe me, & make me to be 16
continually & bisely ȝouen to gode workes, by oure lorde ihesu crist þy sone. Amen.¹

Let Thy grace
always prevent
and follow me.

That we owe to denye ourself, & folowe
crist by þe crosse. *Capitulum lxj.*² 20

Sone, as muche as þou maist go out fro þe,³ [so mych mayste þou go in to me].⁴ As a man to coueite no þinge wiþoute furþe makþ inwarde pes, so a man inwardely to forsake himself ioynþ and onþ hym⁵ to 24
god. I wol þat þou lerne parfit abnegacion of þiself in my wille wiþoute contradiccion & compleynyng. Folowe me; I am þe⁶ wey, troupe, & lyf. Wiþoute wey men goo not, wiþoute troupe men knowþ not, 28
wiþoute lif men lyueþ not. I am þe wey þat þou shalt folowe, I am þe troupe þat þou shalt bileue, & þe lif þat þou shalt hope. I am þe wey undefoulid,⁷ þe troupe

My son, I am the
way, the truth
and the life.

¹ Not in C.

² Chap. lvi. in the Latin.

³ For 'fro þe,' C has 'of thi selfe.'

⁴ In marg. in later hand.

⁵ Later. Not in C.

⁶ Later. Not in C.

⁷ C. 'undefouleable.'

- infallible, þe lyf intermynable. I am þe most even
 way, most souereyn troupe, very lif increate & lyf
 blisful. If þou duelle in my wey, þou shalt knowe
 4 troupe, & troupe shal delyuere þe, & þou shalt take
 euerlastyng lif. If þou wolt¹ lyue, kepe þe comaunde-
 mentes. If þou wolt knowe troupe, bileue me. Yf
 þou wolt be parfit, selle aȝ þinges. If þou wolt be
 8 myn disciple, denye þiself. Yf þou wolt haue þe lif
 þat is to come, despice þis þat is present. If þou wolt
 be enhaunced in heven, meke þiself in þe worlde. If
 þou wolt regne wiþ me, bere my crosse; for onely þe
 12 seruauntes of þe crosse finden þe wey of blisse & of
 euerlasting liȝt. Lorde Ihesu, for þi wey was streit &
 despised of þe worlde, graunte me to folowe þe wiþ þe
 worldis despisyng; for þe seruaunt is no gretter þan
 16 his lorde, ner þe disciple aboue his maister. Lete þi
 seruaunt be exercised in þy lyf, for þere is myn helpe
 and very holynes. What euere I here or rede besides
 þat, it refresship not ner delitip not plenerly. Sone,
 20 for þou hast radde & knowist aȝ þese þinges, þou art
 blisful if þou do hem. He þat hap my comaunde-
 mentes and kepip hem, he it is þat louep me, & I shal
 loue him, & shewe myself to him, and shal make him
 24 an heir² in þe reme of my fader. Lorde ihesu, as þou
 hast seide & promitted, so be it to me, & so mote I
 deserue. I haue taken of þin honde þe crosse, & so
 shal I bere it to my depe as þou hast leide it up on me.
 28 Verily, þe crosse is þe lif of a gode monke, & þe leder
 to paradise. It is begonne, it is not leful to go bak-
 ward, ner it is not behoful to forsake it. Hauedo,³
 breþern, go we togidres; Ihesu shal be wiþ us. For
 32 ihesu we haue taken þis crosse, for ihesu perseuere we
 in þe crosse. He shal be our helpe, þat is our leder &
 oure predecessour. Lo, our kinge goþ before us, þat

If thou wouldst
reign with Me,
bear My cross.

Thou knowest
these things:
happy shalt thou
be if thou do
them.

Brethren, our
King goes before

¹ C inserts 'entre to.' ² C omits 'an heir.'

³ Sic, in later hand, with erasure. C has 'Eya' Lat. 'Eja.'

us; let us follow
him valiantly.

shal fȳte for us. Lete us folowe manly, lete no man drede terrours; be we redy to dye myȳtly in bateile; lete us putte no spotte in our glory in fleyng fro þe crosse.

4

That a man be not þrowen down to moche yf he falle in eny defautes. *Capitulum lxij.*¹

My son, why art
thou grieved for
a little thing done
or spoken against
thee?

Sonne, pacience & mekenes in aduersite plesyþ me more þan muche iubilacion and deuocion in prosperite. Why doþ a litel þinge seide or doon ayenst þe make þe sory?² It is no newe þinge; it is not þe first, ner shal not be þe last, if þou lyue longe. þou art manly ynow, aȳ þe wile no contrarie comeþ ayenst þe. 12 Thou must³ counseile wel & labore opir men wiþ wise wordes; but whan a sodeyn tribulacion comeþ to þy yate, þou failist boþe in counseile and in strengþe. Take hede to þy frailte wherof þou hast experience in many⁴ 16 smale obiectes & contrariousnes.⁵ Neuerþeles, whan þese aȳ are doon for þin helpe, & whan þei & suche oþer fallen, purpose as wel as þou canst in þin herte þat, if þei touche þe, þat þei þrowe þe not down, ner 20 longe encombre þe; & at last⁶ suffre paciently, if þou can not suffre ioingly. And if þou can not here it gladly & felist in þiself a loþinge, restreyne þyself, & lete no þinge inordinate passe þy mouþe, þat myȳt be to 24 þe smale & to þe feble occasion of fallyng. The mevyng þat wolde oute shal sone reste, and, grace turnyng ayen, þe inwarde sorow shal sone be made swete. ȝit I lyue, saiþ our lorde, redy to helpe þe and to comferte þe more 28 þan I am wont, so þat þou truste in me, & in wardly & deuoutely pray to me. Be myȳty in soule, & girde þe & make þe redy to more suffraunce. It is not aȳ doon in ideȳ, if þou perceyue þiself ofte tymes troubled 32

Bear it patiently,
if thou canst not
joyfully.

Gird thyself for
endurance;
it is the lot of
man.

¹ Chap. lvii. in the Latin.

² Some words of the Latin have been omitted here.

³ C. 'canst.' ⁴ Not in C. ⁵ C. 'contrariousteȳ.' ⁶ Sic.

or greuously temptid. Thou art a man & not god ;
 þou art flesshe and non aungeH ; hou maist þov abide
 euere in oo¹ state of vertu ? siþ þat lacked þe first aungel
 4 in heuene, and þe first man in paradise. I am it þat
 rere to helth hem þat morneþ, and bringe to my god-
 hede hem þat knowiþ her ovne infirmyte. Lorde,
 blessid be þi worde, swete to my mouþe aboue þe hony
 8 & þe hony combe. What shuld I do in so grete tribu-
 lacions and in myn aunguissches, but if þou comfort-
 edist me wiþ þyn holy wordes ? Whiles atte laste I
 mowe come to þe porte of helth,² what reckiþ me what
 12 þinges & hov grete þinges I suffre ? Graunte me a gode
 ende, graunte me a graciouse goyng oute of þis worlde ;
 haue mynde on me, my god, and directe³ me in þe riȝt
 wey to þi reaume. Amen.

Lord, what
 matters it how
 much i suffer,
 if I reach the
 haven at last ?

16 Of hye þynges & pryue iugementes of god
 not to be serchid. *Capitulum lxiiij.*⁴

Sonne, be war þat þou dispute not of hye maters &
 of þe pryue iugementes of god, why þis is forsaken
 20 & a nopir is taken up to so hye⁵ grace ; why þis is so
 gretly peyned, & he is so excellently lifte up. These
 þinges passen aH mannes faculte, ner þere is resoun no
 disputation þat sufficiþ to serche goddis iugement.
 24 Wherefore whan þe enemy bringeþ suche þinges to
 mynde, or elles curious men askiþ þe, aunswer & say
 wiþ Daud, Lorde, þou art iust, & þi iugement is riȝt-
 wys ; þe iugementes of god are true, & iustified in
 28 himself. My iugementes are to be drad, and not
 to be serched ; for þei biþ incomprehensible to manny

My son, dispute
 not of the secret
 judgments of
 God,

¹ C. 'one.'

² For 'of helth' C has 'salutz.' The text has been altered
 in D.

³ C. 'dresse.' The word has been altered in D.

⁴ Chap. lviii. in the Latin.

⁵ For 'so hye,' C has 'see grete.'

nor inquire which
of the Saints is
holier than an-
other.

It is I who made
all the Saints;
I chose them out
of the world,
and gave them
grace and glory.

They are all one
in the bond of
charity;

understandynge. Enquere neiþer despute not of þe
merites [of]¹ seintes, who is holier þan anoþer, or who is
gretter in þe reaume of heuene. Suche þinges ofte
tymes engendriþ stryues and vnprofitable contencions, 4
and norisshþ pride & veyn glory, wherof growen envyes
& dissencions, whiles þis is aboute proudely to preferre
o.² seint and a noþer a noþir. A man to wille to serche³
& to knowe suche þinges bringiþ furþe no fruyt, but 8
raþer displesiþ seintes; for I am no god of dissencion
but of pes; þe⁴ pes stondiþ more in very mekenes þan
in propre exaltacion. Somme wiþ a maner zele of loue
are drawn wiþ more affeccion to þese seintes or to þo 12
seintes, but þat affeccion is more of þe man þan it is
godly. I it am þat made aH seintes and graunted grace.
I haue⁵ glory. I knowe þe merites of euery. I pre-
uentyd hem in blessinges of swetnes. I predestinate 16
hem before worldes. I chase hem oute of þe worlde;
þei chase not me before. I called hem by grace, I
drowe hem by mercy, I ladde hem by diuerse tempta-
cions, I poured in to him gret consolacions, I ȝaue per- 20
seuerance, I crouned her pacience. I knowe þe first &
þe laste, I clepe⁶ hem aH wiþ an inestimable loue. I
am to be preised in aH my seintes, I am to be blessid
aboute aH þinges, & to be worshipid in euery of hem, 24
whom I haue so graciously magnified & predestinate
withoute eny merites going before. He þerfore þat
despiciþ oon of my leste, worshipiþ not þe grete; for I
made boþe þe gret & þe smale. And he þat doþe 28
hindringe to eny of my seintes, doþe derogacion to me
and to aH opir in the reaume of seintes. AH are oon
by þe bonde of charite; þey fele þe same, & aH oon;
þei wol þe same, & aH þei⁷ loue hem into oon. And ȝit, 32

¹ In margin. Not in C. ² C. 'one.'

³ C. 'enserche.' ⁴ C inserts 'whiche.'

⁵ An error for 'ȝaue.' Lat. 'praestiti.' C. 'yave.'

⁶ C. 'clyppe.' Lat. 'amplector.'

⁷ Not in C.

þat is most hye of aȝ, þey loue me more þan hemself, &¹
drawen oute of her propre loue, gone aȝ & hool into þe
loue of me, in whom þei reste fruiſſingly. There is
4 no þinge þat may turne hem away or þrowe² down, as
þei þat, beyng fuȝ of euerlaſting trouþe, brennen in an
unquenchable fire of charite. Wherefore lete fleſſhly &
beſtly [men]³ ceſſe to diſpute of þe ſtate of ſeintes, þat
8 can not loue but propre & priuate ioyes. They puttþ
away & addþ to, after her ovne inclinacion, not as
it pleaſþ þe euerlaſtyng trouþe, in many þinges igno-
rantly,⁴ namly þei þat, but litel illumyned, can ſeldom
12 loue eny body with parfit ſpiritual loue. They biþ
gretly drawen ȝit wiþ naturel affeccion & mannes frend-
ſhip to þeſe & to þem; and as þei haue hem in þeſe
lower þinges, ſo þey ymagine in heuenly þinges. But
16 þere is a diſtaunce incomparable bitwene þo þinges þat
imparfite men þenken, & þo þat men illumyned by hye
reuelacion beholden. Be war þefore, ſonne, þat þou
tete not curiouſely of ſuche þinges as paſſen þi kon-
20 nyng, but raþer entende & labore þerto, þat þou mowe
be founden þouȝ it be⁵ leſt in þe reaume of hevene.
And if a man knewe what ſeint were holier or gretter
þan a noþer in þe reaume of hevene, what ſhuld þat
24 knowing⁶ auaille, but if a man by þe ſame knowleche
mekid himſelf before me, and aroos in to gretter preis-
yng of my name? Thei are muche more acceptable to
god þat þenkiþ on þe gretnes of her ſynnes & of þe
28 litelnes of her vertues, & hou fer þei biþ fro perfeccion
of ſeintes, [than they]⁷ þat diſputen of þe gretnes & of
þe litelnes of ſeintes. Better it is to pray ſeintes with
deuoute praiers and teres, & to deſire her glorioſe ſuf-
32 fragies wiþ a meke ſoule, þan to ſerche her ſecretes wiþ

but they love Me
more than all else.

Carnal men con-
ceive of heavenly
things according
to their experi-
ence of earthly
affections.

It is better to
seek devoutly the
intercession of the
Saints than to
inquire into their
state.

¹ C here inserts—'her merites; ffor þei, ravished above hem ſelfe and.'

² C inserts 'hem.'

³ In margin. Not in C.

⁴ Latin, 'In multis est ignorantia.'

⁵ C inserts 'þe.'

⁶ C. 'knowleche.'

⁷ Later, in margin.

The higher the
Saints are in
glory, the more
humble are they
in themselves.

*Except ye be-
come as little
children, ye shall
not enter into the
kingdom of
Heaven.*

veyne inquisicion. They biþ wel content & in þe best manere, if men coude be content & restreyn her veyn speches. They reiocyþ not of her ovne merites, þei ascriueþ to himself no godenes, but aH to me; for I 4 3aue hem aH þinges of myn infinite charite. Thei are fulfilled wiþ so gret loue of þe godhede & so ouerflowing ioy, þat no þinge lackiþ hem of glory, no þinge failiþ hem of blisse. AH seintes þe hyer þat þei are in 8 glory, þe more meke þei biþ & þe ner to me. Therefore it is writen þat þei leyde her crownes before god, & fel down prostrate before þe lambe, & worshipid him into worldes of worldes. Many askiþ who is grettist in þe 12 reame of hevene, þat knowiþ not whepir þei shul be worþy to be accounted amonge þe lest. This is a gret þinge a man to be þe lest in hevene, where aH be gret and aH¹ are called þe sones of god, & so þei shul be. 16 Whan þe disciples askid who was grettist in þe reame of heuen, þei had þis aunswer: But if ye be conuerted, & made as smale children, ye shuH not entre into þe reame of heuene: who euere þerfore meke him as þis 20 litel childe, he is grettist in þe reame of heuene. Wo to hem þat haue dedignacion to meke hem self wilfully wiþ smale children, for þe lowe yate of þe reame of hevene shal not admitte hem to entre in. Wo also to 24 ryche men þat haue her consolacions here; for, poure entryng in to þe reame of hevene, þei shul stonde wiþoute weylunge. Joye, ye meke folke, & biþ glad, ye poure; for youres is þe reame of god, so þat ye go 28 in trouþe.

That all hope and trust is to be ficched
onely in god. *Capitulum* lxiiij.²

Lorde, what is þe trust þat I haue in þis lif, or what 32
is my grettist solace of aH þinges appering under

¹ Not in C.

² Chap. lix. in the Latin.

hevene? whether not þou, my lord, of whos mercy is
 no nombre? where was it wel wip me wip outen þe, or
 whan might it be evel, þe beyng present? I had leuer be
 4 poure for þe þan riche wipoute þe. I chese raper to be
 a pilgrym wip þe in erþe þan to haue hevene wipouten
 þe. Where þou art, þere is hevene; and where þou art
 not, þere is depe & helle. Thou art to me in desire, &
 8 þerfore after þe it is nedful to mourne, to crie, & to
 praie. I may fully truste in noon þat may helpe me
 in oportune necessites, but allone in þe, my god. Thou
 art myn hope, þou art my trust, þou my comfort, &
 12 most feiþfull in aȝ þinges. Aȝ oȝir askiþ & sekiþ her
 owne comodites; þou pretendist allone myn helpe &
 my profityng, & turnist aȝ þinges to me into good.
 Yea, þouȝ þou ley me oute to diuerse temptacions &
 16 aduersites, aȝ þat þou ordeynest to my profit, þat art
 wont to preue þi chosen children in þousand of maners.
 In þe whiche prevynges þou owist no lasse to be loved
 and preised, þan if þou fulfilledist me wip heueneȝ con-
 20 solacions. In þe þerfore, my lord, god, I put aȝ myn
 hope & aȝ my refuge. In þe þerfore I sette aȝ my tribu-
 lacion & myn aunguisshe, for I finde aȝ vnferme & vn-
 stable, what euere I beholde oute of þe. For many
 24 frendes shul not auaille, ner many helpers shul not mowe,
 ner many wise counsellours ȝeue profitable counseile, ner
 bokes of doctours ȝeue comfort, ner no preciose sub-
 stance of good delyuyr, ner no secrete ner mery place
 28 make seure, yf þou be not assistent, helping, comfort-
 ing, enformyng, and keping. For aȝ þinges þat semeþ
 to be for pes & felicity to be gotten, þe beyng absent,
 are not worþe, ner in troupe ȝeueþ no þing longyng to
 32 very felicity. Thou þerfore art þe ende of aȝ godes, þe
 hyenes of lif, þe profundite of scriptures; & to hope
 in þe about¹ is þe most myȝty solace of þi seruauntes.

Lord, I had rather
 be poor for Thee
 than rich without
 Thee.

Men seek their
 own gain; Thou
 furthest only
 my salvation, and
 orderest all things
 for my good.

All helpers,
 counsellors and
 teachers avail not
 without Thee.

¹ 'Omnia' is left untranslated in both C and D.

Sanctify my soul,
that it may be a
holy habitation
for Thee.

Keep Thy poor
servant from evil,
and guide him by
the way of peace
to Thy eternal
home.

To þe are myn eyen dyrecte,¹ my god, fader of mercies.
Blesse & sanctifie my soule *with* an heuenly blessing,
þat it mowe be þin holy habitacion, & þe sete of þin
euerlastinge glory; & þat no þyng be founden in þe 4
temple of þi dignite þat mowe offende þe eyen of þi
mageste. Beholde into me after þe gretnes of þi
godenes & þe multitude of þi miseracions, & here þe
praier of þy poure seruaunt, beyng in exile al a fer, in 8
þe region of þe shadowe of deþe. Defende and kepe
þe soule of þy litel seruaunt amonge so many perels of
þis corruptible lyf, and, þy grace goyng wiþ, dyrecte²
hym by þe wey of pes to þe cuntrey of euerlasting 12
clennes.³ Amen.⁴

Here endiþ þe boke of Inwarde Consolacyoun.

Deo gracias.⁵

¹ C. 'dressed.'

² C. 'dresse.'

³ Error for 'clernes.' C. 'clerenes.' Lat. 'claritatis.'

⁴ C adds 'Amen, Amen.'

⁵ For 'Deo gracias' C has 'Ueni, Domine Jhesu.'

Text of Athynson's Translation.

[¹Block.]

¶ A full deuoute & gosteley treatyse of y^e Imytacion & folowyng
 y^e blessyd lyfe of our most mercifull sauour cryst : compyled in Laten
 4 by the right worshypfull doctor, master Iohn Gerson, & translate
 into englissh the yere of our lorde .M.d.ii. by mayster wylliam
 atkynson, doctor of diuynyte,² at y^e speciall request & commaunde-
 ment of y^e full excellent pryneesse, Margarete, moder to our souerayne
 8 lorde Kynge Henry the .viii., and Countesse of Rychemount and
 Derby.

[³Block.]

¶ The first Chaptre.

12 ¶ Here begynneth the boke of Iohn Gerson, chaunceler
 of Paris, conteyning y^e holy doctrine of crist, how
 we shuld folowe hym, & contempne all worldly
 vanites.

16 **W**Ho so folowith me, sayth cryst our sauour, walketh nat in
 darkenes. These be the wordes of Jesu Cryste, wherby we
 be exorted to folowe his lore and doctryn, if we wyll truly
 be lyghtened and auoyded from all blyndnes of ignoraunce of mynde.
 20 Let oure full affeccion be to haue oure study and meditacion in the
 doctryne and lyfe of Ihesu Cryste, which excelleth⁵ the doctryne of
 all sayntes. And who so may haue the iey of their soule sequestrate
 in wor[l]dly thynges, in this scripture of our lorde may fynde sweto
 24 manna, spirituall fode of the soule. But there be many oft tymes
 heringe the worde of god, that hath lytell swetnes or deuocion therin,
 for their inwarde affecciōs & desyres be rather of bodyly thynges
 than of gostlye. Therefore if we wyll haue true & perfyte vnder-
 28 standyng of the wordes of god, we must dilygently studye to con-
 forme our lyfe to his preceptis. What auayleth a man to haue
 subtyll reasons / or argumentis of the Trynity? curious and subtyll
 reasons, garnished with elygance, maketh nat a man holy : but the
 32 obedience and vertuous lyfe maketh a man dere to god. It is more
 expedyent to fele the inly compuncion of hert than to knowe the

¹ leaf 1.² orig. diuynyte.³ leaf 1, back.⁴ leaf 2.⁵ orig. excelieth.

diffynycion therof. If a man haue the knowlege of all scripture, also the seinges of all philosophers, without grace and charite auayleth nat. For all thyng that is in this worlde is vanye, ¹excepte the loue of god, & his seruyce or to this ende ordred. The moost excellent 4 wysdome in any creature is by contempte of this mutable & transytorye worlde, to promote them selfe to the world perdurable. it is vanite to labour inordynatly for corruptible ryches, transetorious honours, false & flesshely delites, or to desyre any inordinate pleasure 8 temporall, *that* shall brynge a man to perpetuall payne. Howe wayne thyng is it to desyre longe lyfe & lytell to fors of a good lyfe; to gyue hede to thynges present, & to contempne thynges that be to come. Also to fixe our loue on that which shortly vanyssheth away, 12 & to do no diligence to come thider / where be innumerable & perpetuall ioyes. Haue mynde howe in this worlde nother our iye is sufficiently satisfied with seinge, ne our eris with herynge, & therefore studie we to withdrawe our herte fro the loue of thynges visyble & 16 fadynge, & to applie it to the desyres of goodes inuisible & perpetuall; for them that folowe sensuall pleasure, without restraynyng of reason, they spot their conscience, & lese the grace of god.

¶ The seconde Chaptre, of the humble knowlege of 20
mannes selfe.

EUery man naturally desyreth to haue knowlege. But what auayleth science without the drede of god? a pore homely laborynge man, dredinge god, is more acceptable in his feyth / than 24 a curyous Philosopher that laboreth more to knowe the mouynge of Heuen than to order the mocions of his body and soule to the pleasure of god. He *that* surely kno²weth & considereth himselfe, & vnderstandith his owne wisdom, hath lytell delyte in the vayne 28 laude of the worlde. If man had knowlege of all thynges in the worlde without charite, what shuld it auayle hym in the syght of god, that iudgeth man after his dedes? Refrayne thyn appetyte of inordinate desyre of curious knowlege of those thynges *that* rather 32 shall disease thy soule, & withdrawe it from the vnyte & charyte of god / than excyte it therto. As wele many of this maner of lernyd men desyre to be reputed and holden wyse in multiplynge wordes which, if they delyte the herynge / they refresshe & fede nat *the* soule 36 but lytel. But a good lyfe & pure conscience refressheth the mynde, & enduceth man to haue ferme confidence in god. The more knowlege that man hath, & worketh nat conformable, the more shalbe his payne at the day of dome: & therefore exalt nat thy selfe of any 40 crafte or cunnyng, but rather fere that thou displease nat god in abusion therof. Remembre if thou knowe many thynges, & exceedest other in cunnyng, yet consider that there be many mo thynges that thou arte ignoraunt of / & many that be more wytty & excellent & 44

¹ leaf 2, back.

² leaf 3, sig. A. iii.

cunnynger than thou. If thou wylt profitably know & lerne, desyre to be vnknowen, & of small reputacion. This is the most expedient and profitable lesson: the very knowlege & contempte of thyn owne
 4 selfe. It is a great wisdom & perfeccyon to haue of thy selfe lytell confidence, and estymate well of other. If thou seyst any persons openly synne or commytte any great cryme, yet thou shuldest not iuge thy selfe ¹better than them; for thou knowest nat how longe
 8 thou shalt perseuer in goodnes or fro the same crime: we be all frayle, and thou shuld Iuge no man more frayle than thy selfe.

¶ The .iii. Chaptre, of doctryne of truthe.

That persone is happy whome truthe diligently informeth, nat by
 12 figures or voyces faylinge, but by inwarde inspiracion. Our opinion / & vnderstandyng many tymes disceyueth vs. what auayleth it vs for to labour busily for the knowlege of those thynges / whiche shall nouthel helpe vs yf we knowe them, nor disauantage vs
 16 if we therein be ignoraunt at the day of iugement. It is great foly to dispipe thynges profytable / and necessary / and to labour for those thynges that be curious & dampnable. Blessyd is that persone whom Gode techeh, for in hym be all good thynges that man may
 20 wyll or desyre. A, good lorde, in thy gracious presence let other doctours and all other creatures kepe silence, & thou onely speke to my soule; for the more man is ioyned to hym in inwarde mekenes, the more he receyueh of spirituall lyght of grace, whereby he
 24 knoweth many secrete mysteries hyd from other people / The pure, symple & stable mynde is nat ouercome or febled / for it referreth euery labour to the honour of god, & inforceth it selfe to cesse from all other thynges that be nat in the syght of god acceptable: who
 28 resisteth and letteth a man more than his owne sensuall affeccion? we rede of many Emperours & con²querours / that conquered kyngdoms and empyres, and yet neuer overcame ne subdued theymselfe / for that is one of the moste victorious conquestis / where man perfytely
 32 ouercometh hym selfe. This shulde be our daylye batayle to stryue with our selfe / and the more vitoryes the soule hath of the bodye / the more stronge it is, and more apte to encrease and to growe in grace. Euery perfeccyon in this lyfe hath some [im]perfeccion annexid
 36 to it. And there is no knowlege in this worlde but it is myxt with some derkenesse of ignoraunce. The humble knowlege of thy selfe ys more sure wey to heuen / than the curious inquisition of profounde knowlege of thynges vnprofytable: the sciens of euery thyng well
 40 ordred is good, but a clere consciens & a good lyfe is moche better. And there be dyuers that study rather for excellence of cunnynge than good lyuyng; therfore they fall in errour, & brynge forthe litel frute or none. O wolde god they wolde indeuour themselfe as
 44 dylygently to auoide vyce & plant vertue in theyr sowles / as they

¹ leaf 3, back.

² leaf 4, sig. A. iiiii.

be to moue curious questions & multiply superfluous langage, than there shulde nat be so moche occasion of synne shewed to the people, nor so moche dyssolute lyuinge in religion. At the day of iugement it shall nat be layde to our charge what we haue red or lerned, or how 4 pleasauntly we haue lyued : but what we haue don, & how religiously we haue lyued / where be now all the royall poetes with theyr craftye conueyed poemmes, & elegant oratours with theyr oracions garnished with eligancy : the philosophers with theyr ¹pregnaunt reasons & 8 sentences? Diuers of these maner of clerkes we haue knowen in our dayes : now theyr curiosite is passed, and other men occupie theyr prebendes & promociions that they posse[sse]d. If they were here nowe agayne, I suppose they wolde neuer labour so busily for curiosite in 12 knowlege, ne temporall promociions. Nowe they had leuer than all this worlde that theyr entent had ben accordynge to the holy doctryne of scripture ; than the study had ben happy. O howe many in maner of euery state perissith in this worlde by vayne glory, that more 16 desyre to please prynces and prelates & other patrons for a temporall promociion, than truly & inwardly to serue god for the promociions eternall. These desyre rather by pompe & pryde to be great in the worlde, than by mekenes & charite to be in fauoure with god / & 20 therfore they vanissh in theyr thoughtis & desyres as the smoke, that euer the more it ascendeth the more it fadeth & faylith. That persone may be named great in grace that is incendyd with charite, & is perfyty obedient by humylyte, contempnyng the inordinat 24 desire of preemynens or of dignite. And he is prudent that reputeth all worldely pleasures & goodes as vyle dunge, in comparyson of the celestyall goodis whiche we shall haue in the perfite possession of the loue of Iesu crist. And that person is verely well taught that euer 28 inforcith hym selfe to forsake his owne wyll, and foloweth the wyll of god.

¶ The fourthe Chaptre is of credence in beleuyng.

² IT is nat expedient nor wysdom to beleue euery worde or inly 32 mocion of our mynde : but we must consider that it is accordynge to the scripture of god, & in no wyse contrary therto. But I lament for sorowe the lyght & frayle disposicion of the imperfite people, that be swifte to beleue, & specialle those thynges that be 36 the hurt of theyr owne soules / & the detriment of theyr neyghboure. But the wyse / & perfyte men, knowynge the fraylte of man more prone to euyll than to good, be nat so lyght to beleue euery worde that they here. It is great wisdom and also discrecion to be sober in 40 iugement & other delynge, & nat to haue ouermuche confidence in our propre dedes, ne to reherse other thynges lyghtly beleued & herde, & euer to gyue hede to take counsell of a wyse & a well conscience man, & euer gladder to be instructe of another than to folowe thy 44

¹ leaf 4, back.² leaf 5.

propre intencion or mynde. A good lyfe maketh *the* to be reputyd wyse in the syght of god, & to haue in many thynges experience. Euer the more meke & obedient a man be to god, the more wyse & 4 quyet shall he be.

¶ The .v. Chaptre is of *the* redyng of holy scripture.

The principall thyng *that* we shall inquire in scripture is charite & nat elygance in speche, & we shuld endeouore our selfe to rede 8 the scripture with as great fervour of spryte as it was receyued firste. And wisdom wolde we shulde folowe those auctores and bokes where we may haue most swete & profitable fedying for owre soule. The fame of sotell ¹phylosophers, the knowlege of poetes & retorike, 12 as a smoke or fume vanissheth away: but the truthe of god abyde without ende, and as our lord spekith to vs without excepcion of persone moste expedientlye to vs, so we shall, withoute any excepcion of feythfull persone or werke, study / & rede those werkes that most 16 we thynke shulde please god & to vs most profytable. If thou wolde drawe the spirituall watir of wisdom out of the well of scripture, inclyne *the* vessel of thy soule by mekenes and confidence without desire of curiosite or name of excellence. Inquire dilygently & 20 quietly receyue the holy sentensis of seyntis; let nat the proverbes & holy wyse similytudes of blessyd faders displese *the*, for they were nat spoken without cause.

¶ The .vi. Chaptre, of affeccions inordynate.

24 w Han someuer a man hath inordinate desyre to any thyng, than he is made inquiete in him selfe, the proude man and the couetouse be neuer quiete in theyr myndes. But a meke and a pore man in spyryte be conseruaunt in great quyetnes of minde / That per- 28 sone that is nat mortyfyed perfytyly is sone ouercome in lytell & vyle temptacions, and soone inclined to sensible pleasures. And if he shall withdrawe his mynde fro erthly thynges, it is with great diffi- culte. And therefore they haue great heynes in herte & sone be 32 discontent if they be resisted. And if they folowe theyr sensuall appetite, anone they be greuyd with rumours of concience, in as moche as they have folowed the sensuall passions, *that* rather dispose to inquietnes of mynde than rest; in resistinge sensuall passions, ²ple- 36 sours, we shall come to perfyte rest, & in folowyng them to great inquietnes. There may nat be conteyned rest in the herte of man that gyueth hym selfe to execute his carnall desyres or moche is conuersaunt with outwarde thynges, but in the soule that hath most 40 delyte to god, & in inlye goodnes of thy sowle may be founde true rest.

¹ leaf 5, back.

² leaf 6.

¶ The .vii. chaptre, of vanite & elacion to be auoyded.

T Hat person may be called vayne that putteth his hope in any man or creature. Take it nat for no repreue to do seruice to other, or to be reputed pore for the loue of Ihesu Cryste; haue lytell 4 confidence in thy selfe, but that thy hole hope and trust be in god / do that is in the to please his grace, and god with his gracious assistance shall be with the in thy wyll and dyrecte thy werkes: Haue neuer confidence in thyne owne cunnynge, ne in any worldly sub- 8 tilte of any luyng creature; but in the mercyfull grace of god, that neuer suffreth creature fynally to be withoute comforte that had theyr full confidence in hym, and those that haue full affyaunce / or hope in theyr selfe he maketh or suffreth to fall and so subdueth 12 them. Auounce nat thy selfe in the abundaunce of ryches ne of great powere of thy temporall frindes, but all onely in god, in whome is all abundaunce of ryches and puyssaunce of myghte. And he aboute all thyng desyreth to gyue his own selfe to those that dyspose 16 them selfe to receyue hym by grace. Exalte nat thy selfe of any bodyly vertue, for all suche sone be corrupte and vanisse away by a lytell infirmyte. ¹Inhaunce nat thy selfe of any naturall habilitie, lest god of nature be myscontente with the. Repute nat thy selfe better 20 than other, lest that thou be founde worse in the syghte of god, that beholdeth the enlye dysposicyon of every soule, and dyuers tymes discommendeth those thynges that men in this world commendeth. And therefore if thy werkes please men, fere lest they displease god. 24 And if there be any goodnes or vertue in the, beleue that there is more in other. And euer desyre of God that the vertue of mekenes may abyde in the. It shall neuer hurte the yf thou iuge thy selfe the leest & most vyle of all other, and in preferringe of thy selfe 28 afore other thou mayste lyghtlye offende. There is true and sure pease in a meke soule. And in a proude herte contynuall enuye and indignacyon.

¶ The .viii. Chaptre of moche famylyarite to be 32
auoyded.

S Hew nat thy secrete counsell to enery man, but to hym that is wyse, secrete, and dredeth god. Inhaunt nat moche the company of yonge persons and straungers. Use no adulacyon for to come to 36 any temporall promociion, nor for that consyderacyon exerceyse nat moche the company of myghty / & great men *that* be contynually busy in worldly thynges. Be desyrous to be accompanied with meke & charitable men, & with those that be of good maners, and ver- 40 tuous, and trete with them of those thynges that may edifye & strength thy soule, and be nat familer with any person wherby thou maist lightly be tempted or in²famed. It is necessarye to haue charyte

¹ leaf 6, back.² leaf 7.

with euery persone, but nat famlyaryte but with those *that* may helpe to promote the to the famlyarite of god / & of his aunghels. Sometyme we se that som men beynge of great fame, and yet
 4 theyr bodylye presence is nat moche profytable; & there be som that with theyr bodely presence wene to *profyte* other, whan they by theyr indiscrecion & euyl maners rather discomfort / and hurte those they wene to helpe & comforte.

8 ¶ The .ix. Chaptre, of meke subieccion & obedience.

IT is full great merite to stande in obedience & forsake thy propre wyll & perfectly to obey to the wyll of a nother. It is moche more sure to stande in the way of obedience than in prelacy. But
 12 there be many that be rather in subieccyon of necessitye / than of charyte, and they haue therin payne / & lyghtly gruges & haue nat lyberte of minde without they for the loue of god submitte them selfe. Renne hider or thyder, or where thou wylte, but it shalbe
 16 harde for the to fynde perfyte rest, but vnder meke subieccion of a discrete Prelate. The Imaginacion & Imytacions of diuersytees of habytacions & places hath disceyued many a relygyous persone. Euery bodey in maner is gladde to do that / that theyr mynde
 20 sheweth them. It shulde be more to theyr profyte to forsake theyr appetite than if they condisceide therto. But if we woll that God shall abyde with vs / we must forsake our propre wyll for the example & pleasure of god & the profitable peas of our neyghbour.
 24 Sy¹then no man hath all cunying, therefore it is fyttyng that no body haue to moche confidence in theyr owne counsell. And if thy vnderstandynge be good & sufficient, yet if thou wylt by example of our sayour, leue thy propre counsell or direccion & folow a noder, for
 28 thy mekenes thou shalt more profyt than if thou folowed thyne owne wyll. As we here the comone prouerbe. It is moche more sure the wyse & discrete counsell of a nother / than to gyne theym counsell *that* wyll nat folowe it. It is a synne of *pertynacite* & pryde any
 32 persone inportunly to offre theyr counsell / and specially where they can lytle profyte.

¶ The .x. Chaptre, of superfluous wordes to be auoyded.

THat soule *that* desyreth inly perfeccion of theyr mynde must specially auoyde the tumultuous behayour of wor[l]dly people The busines of wor[l]dly actes, though they be done with a good entente / yet they lette & hyndereth the mynde of his great perfeccion. Nowe I repente my superfluous langage & frequent inhauntynge of wor[l]dely
 36 company, for by these .ii. meanes we be often tymes hurte in our conscience. If it be expedyent and also you be disposed to speke, lette it be profitable other to *the* honour of god, *the* edificacion of thy

soule / or thy neyghbour. Also consider that all our good wordes be wryten of *the* aungels of god, & our euyl wordes of our enemy *the* deuyl to our accusacion. And therefore it is moche more profytable whanne good folkes be assembled of one mynde to the mouynge of 4 goodnes. As the ho^{te} colys vnite to gyder eche of them receyueth of other influence of hete. So good soules assemblede togyder for the encrease of vertue, echone of them receyueth of other influence of grace & encrease of vertue and goodnes. 8

¶ The .xi. Chaptre, of the desyre to profyte spiritually and peace to be purchasyd.

IT is one speciall meane to acqyre pease, nat to intermytte vs of *the* wordes & werkes of those that attayne nat to vs Howe may 12 that persone be in gostely quyetnesse that moche intermytteth hym selfe of those thynges that he hath no cure of: Or syketh occasyons outwarde / and hath but litell recourse to inly habytacyon of his conscience / Blessyd be the true symple sowles without any disceyuable 16 mynde that in all theyr lyfe and laboures truely entendeth, for they shall come to the reste of mynde / and concyence. ¶ The holy seyntes by mortyfyinge / and subduynge theyr sensualyte to reason, all erthely thynges sette a parte, they with all theyr inly delectable 20 desyres frely haue had theyr hole meditacyon in our lorde. But we be busy moche in thynges transytorye / and folowe oure passyons that we maye nat ouercome in maner perfytlly one vyce. ¶ And therefore we be nat accended in the dayly profyte and deuocion, and 24 therefore we remayne remysse and voyde of deuocion. The most pryncypall cause why we haue no inly delectation or desyre of heuenlye contemplacyon is: for we be nat fre or de²lyuered from our sensuall passyons and concupiscensis, ne inforce nat oure selfe into 28 the holye way that the blyssed faders haue gone afore vs. Whan a litell aduersite cometh to vs, we be sone ouercome & redy to returne to the consolacyons of man. Where yf we wolde myghtily stande in batayle for the loue of our lorde, we shulde se the goodnes of his 32 gracijs helpe sent towarde vs. His grace is euer redy to gyde / & helpe those that in spirituall batayle haue full confydence in hym. And he procurith occasyons of batell to the ende that we shulde encrease the crowne of perpetuall ioye by the meane of victory. 36 Than lette vs cutte away our inordynate affeccions / & passyons that be the rotes of all inqyuetnes, and than we may possesse a peasable mynde in god. If we wolde euery yere indeuoure oure selfe to ouercome perfectlye one vyce, we shuld in shorte space come to great per- 40 feccyon. But I fere it be contrary bothe in relygyon & worldly people, that after longe contynuaunce in luyng they perceyue that the state goynge afore hath be more vertuous & pure than the present state that they be in. The more we encrease in age / and drawe to 44

¹ leaf 8.

² leaf 8, back.

our deth, the more dyligently we shuld labour for the perpetuall rewardis that be ordeyned for those that order theyr lyues / and labours therto. The vertuous lyfe, peynfull in the begynnynge, by
 4 custome returneth to great perfyte pleasure. It is harde to leue customes in pleasure. But it is more payne without mesure to leue the eternal pleasure that for dampnable custome shalbe loste. Euer stryue myghtly agaynst the firste mocions that incyteth vs to synne, &
 8 resist the euill customs, for the lenger they contynue the more harde it shalbe to resiste them. If thou woldest consider howe great inly peas thou shuldest cause in thy selfe, & in other in eschewynge outward pleasures, & in subduynge inordynat affections & desyres contrary to reason, I suppose thou woldest be moche more diligent to come to spirituall encrease of lyfe.

¶ The .xii. Chaptre is of the profyte of aduersite.

16 IT is expedient to vs to suffer aduersite, wherby man returneth hym to the consyderacion of his present state, wherin he reputeth hym selfe as a pylgrym; & therefore he hath no affiaunce in this worlde. Also it is expedient that we suffre contradiccion & be contempned of the louers of the worlde, wherby we shalbe induced to
 20 mekenes, & auoide vayne glory; whan we perceyue our owne fraylte & be contempnyd of the worlde, we be compelled to lene our selfe & the worlde & holy to returne vs to god; in whom if we wolde feruently infixe our selfe, it shulde nat be great nede to seke outward consolacions. The more a good soule be troubled bodely or
 24 gostly, the more it knoweth god necessarie to hit, and laboureth to haue hym by assistance of his grace. Also than it lamenteth & soroweth for the synnes that it hath done, and more hertely prayeth to
 28 be delyuered of his inquietnes & mysery; also tribulacion maketh a man wery of this worlde, & to desyre blessingly to be departed therfro & be with cryst. For he considereth that he shall neuer haue perfite² peas afore that we be with him, which by the pryce of his precius
 32 blode hath purchased perpetuall plesure & peas for hym selfe & his seruauntis, that a lytell³ space wyll stryue ayenst synne & wickednes.

¶ The .xiii. Chaptre, of resystence agaynst temptacions.

36 AS we rede in scripture & the wordes of Iob, The lyfe of man vpon erthe is temptacion. Therefore it is expedynt that euery persone prudently gyue hede to watche in prayer, beleue nat the deuyll that neuer slepeth but with a thousande snaris / and subtilties importunately assaylynge vs, fynally intendynge to deceyue vs.
 40 There be none so holy in this worlde but they haue temptacion: & if it be for the tyme greuous / yet if it be resisted it is very profitable, for therby man is mekende / poured, & informed by expery-

¹ leaf 9, sig. B. i.

² leaf 9, back.

³ orig. lycell.

ence. The seyntes that be now crownyd in heuen obteyned theyr victory by tribulacion & temtacion. And those that were as cowardis in tribulacion & temptacion finally ouercome / be taken perpetually prysoners in helle. And ther is no religion nor state so perfite, ne 4 no place so holy, in this worlde without aduersite & temptacion. And therefore there is nother ordre ne place here in this lyfe where man may be fully assurid to auoyde all perill of temptacion, for in this corrupte body of ours we bere the mater of inordynate concupiscence & tempta- 8 cion. One temptacion or tribulacion departinge, another comyng to vs, therefore it is expedyent that we be alweye armed with pacience and exercysed in vertue. There be many entendinge to fle temptacion that fall therein the mo're / for by bodely fleyng a man shall not be 12 made sure, but by perfyte pacience & mekenes we shall be made stronge to ouercome all our enemyes and temptacyons. Tho that labour to auoyde the outwarde occasions and nat cut away the inly inordinate desyres, theyr trouble & inquietnes shall more & more 16 encrease. And thou shalte more lightly by pacyence and feythfull confidence in our lorde & sauoure ouercome thy tribulacion / than by thyn own propre vertue or strengthe. And in great temptacyon vse the counsell of a wyse and discrete persone / and be not rygours 20 to the persone tempted, but ener be glad to conforte hym as thou woldest desyre for to be done to / if thou were in lyke trouble. The begynnyng of all euyll temptacion is inconstaunce of mynde & lytell confidence in god. For as a ship without a directour is moned with 24 euery wynde, so a soule that is nat stabled in god; as the fyre proneth golde, so temptacyon the ryghtwyse man; as a bell untouchyd is not perfyte knowen whether it be hole & of perfite sounde or dyscrased: So man touchyd by tribulacion is knowen whether he 28 be hole in the vertu of pacience or nay. ¶ And euermore loke dylygently that the temptacyon in the begynnyng be resysted; for than the ennemye is soone ouercome, whan that he at his fyrste enterynge fyndeth the gate of our sowle shytted agaynste hym. ¶ That sycke- 32 nesse that by long contynuaunce is in maner incurable, in the begynnyng myght haue ben recoueryd with a very smalle / & an easy medecyne. And this subtyll discey²uer assayleth mannes soule fyrst with thought only & then with stronge Imaginacion / which folowith 36 euyll delectacion & vncleane mocion / & so at the laste the enemye entreth into the mynde with dedely consent to synne, and for there was no resistance agaynst hym in the begynnyng, he holy entreth in the conclusion. And euer the more remysse a soule be in resytinge, the 40 more vnmughtye is made to resyst, and the enemy more strong & cruelle. There be some that in the begynnyng of theyr conuersion suffred great temptacion, some in the ende of theyr lyfe, And some by the space of all theyr lyfe, And some that in the processe of all 44 theyr lyfe haue but smale temptacion, & all this cometh of the great wysdome / & equite of god that passeth the state & the merytes of

¹ leaf 10, sig. B. ii.² leaf 10, back.

euery soule, & ordreth all the trouble & temptacion in this worlde / to the perpetuall helthe of his electe chyldren, & thierfore we shulde of no wyse desyre whan we be temptyd, but the more mekely retourne
 4 to our lorde with deuoute prayer, & beseche hym for his faderly mercy / & pyte to directe & preserue vs in all temptacion. And, after thapostel Paule, that it wolde plesse hym so euer to preuent vs with his grace that we be not ouercome with the myght of temptacion. And
 8 amonge all the allectyues wherby we may enduce our lorde to assist vs in our trouble is perfite mekenes: for as (Dauid saith) he shall saue & exalte those that be meke in spirite; in temptacion & tribulacion manis proued howe moche he profiteth & his vertue is more mani-
 12 feste. It is no great maruell if a deuout man without temptacion haue fernor¹ of spirite. But they that in tyme of aduersite can aplye themselfe to haue feruour of spirite, it is a sygne of stablenes & grace for to come. There be some that be kepte fro great temptacion, & yet
 16 in smale & dayly temptacions they be oftymes ouercome with lytell temptacion. Therfore in great temptacion they euer fere to be ouercome.

¶ The .xiiii.² Chapter, of vndiscrete iugement to be auoyded.

20 **G**Yue hede that thou consyder well thy propre warkes, & be nat redy to iuge the dedes of a nother that perteyneth nat to the, ne for whome thou shalt gyue none accompt at thy dethe. Man laboreth in vayne oftymes in iugynge other men & soone offendeth,
 24 but in serchyng his own defautes & considerynge them, he euer laboreth frutfullye. And we comonly be redy to iuge after our affection, & many tymes we erre from the truthe in iugement for our pryde & synguler loue. And good were oure entent & desyre, we
 28 shuld nat be so greatly troubled in the resistence of our sensuall desires. But there is some inwarde inclynacion or outwarde affectyon that withdraweth vs fro the very affectyon & desyre that we shuld haue. There be many that, in thinges that they do, rather seeke
 32 theyr owne lucre than the pleasure of god or the comon profyte of many other, & they thynke theyr mynde is set & pacyfyed if they obteyne theyr purpose, &, if the contrarye fortune, they be moued with impacience & be miscontent. And for diuersites of affections, desyres,
 36 & opinions that be amonge the people, oftymes be some dissencions / & debatys³ among frendes, cytezens, & deuout religious peple. It is harde to leue a custom of longe continuance, & no man is glad to forsake his propre appetite, vnderstandynge, and desyre. And thou
 40 be more redy to aplye to thyne owne reason & vnderstandynge than to the holy doctryne of seruantis of iesu crist, it shalbe longe or thou be gostly lyghtned, for our lorde sendeth nat the great habundance of spirituall lyghte but to them that forsake theyr owne propre
 44 appetitis and resons and folow hym by mekenes.

¹ leaf 11, sig. B. iii.² Printed .xiii.³ leaf 11, back.

¶ The xv. chapter, of *the profite of warkis donne in charite.*

THOU shuldest nat do a mortal synne for loue & fauour of any creature, ne for no erthly creature or worldly promociō. For 4
therby thou shuldest put thyselfe out of the loue of our lorde &
ieoperdye of the losse of euerlastyng promociō. And some tyme it
is expedient to lene a good dede for the great necessite of our neygh-
bour or elles for a better dede to be done, wherby we be nat hyndered 8
in *vertu* but rather promoted. The outwarde operacion, be it neuer
so commendable in the syght of the people, without charite it
anayleth nat in *the* syght of god, which accepteth more the faythfull
entent and feruoure of mynde than the manyfolde multiplyinge of 12
great warkes or of wordes. Tho persones done moche that ordreth
theyr lyfe to the honoure of god, and rather to the profyte of the
comon wele than to theyr own synguler profyte. There be many
workly people that thynke they doo many thynges of charyte, but 16
they be rather done of carnalyte, as all tho that ¹do theyr workes by
the meane of carnall affececyn, *propre* wyll, hope of promociō, &
alwey haue an eye to theyr own synguler anayle. But charite ener
inclyneth to do that, that princypally may do honoure to god, & 20
obteyne the goodes gostly rather than temporall, & in bodely goodes
it preserueth the comone wele afore a priuate & synguler wele: the
charitable man enuyeth no man for any pryuate ioye or pleasure, ne
he liketh nat to magnify hym selfe, but to magnifye & gloryfye 24
god / and in hym to be blessyd. He commaundeth no man by
adulacyon, but he referreth all commendacion, honour, & goodnes to
god fynally, of whom cometh all grace, & *in* whom all blessed crea-
tures resteth perpetuall & in final felicite. O he that had but one 28
sparkle of charite wolde repute all worldly pleasures & loue but
vanyte.

¶ The .xvi. Chaptre, howe a man shulde suffre the
defautes of his neyghbour. 32

THose fautes that we may nat amende in our selfe, nor *in* other
we must patiently suffre tyll that we se what our lorde wyll
worke or order therin, & thinke that it is ordeyned of our lorde for
to proue our pacyence, without which our merytes be lytell to be 36
pondered. And it is expedient for vs to praye to our Lorde, that we
by his grace may pacyentlye suffre owre necessary defautes. ¶ If
thou monissh by broderly correccyn thy broder / or suster ones /
or twyse of theyr defeaute / and if *that* they receyue nat thy monycion, 40
stryue nat with them, but commytte it to god, that his wyll and
honour be done *in* all his ²seruauntes; there is no euyll *in* this world
but he knowith how he shall order it to some well & goodnes: &

¹ leaf 12. *sig.* B. iiii.

² leaf 12, back.

study pacientlye to suffre *the* defaultes & infirmities of other, for thou hast many imperfeccions in thy selfe whiche other suffre in the. If thou canste nat make thyself as thou woldest be in euery condicion, 4 how than suldest thou desyre to haue another to thy plesure? we wolde gladlye haue other perfyte, & yet we labour nat to amende our owne offencis: we wolde that other that offendeth shulde be straitly correcte & our selfe more culpable vncorrecte. It displeyth vs to 8 se other haue great liberte & priuylege, desiring that they shuld be restrayned by lawe & statute, and we desyre our selfe to be at lyberte without lawe or statute, & so it appereth *that* we full seldome prayse our neyghbour as our selfe, the whiche we shuld do if we were *perfyte*. 12 Our lorde hath so ordeyned that we shall lerne echone of other to bear paciently the burden of an other, for in this worlde there is no man without defaulte, no man without burden, no man suffycient of hym selfe in wisdome or prudence, & therefore must echone of vs 16 helpe to bere the burden of other, echone to comforte other, helpe other, instructe them, & monisse theym. And who is of more vertu, it aperith by *the* occasions of aduersyte. Occasions makith nat a persone frayle, but they shewe whether he be vertuous or 20 vycyous.

¶ The .xvii. chaptre, how a persone shulde order hym selfe to come to pease.

24 IF thou wylt haue peas and concorde with other, thou muste make a¹ restrayninge in many thynges of thyne owne wylle; it is no lytell vertu to contynue in a company without dissencion or debate, & so to continue. Blessyd be tho persons, that whether they be religious or secular, that fereth to offende god, and in theyr con- 28 uersacion hurteth no soule, & so endeth theyr lyfe in the loue of god & of theyr neyghbour. And thou wylt surely stande in vertue, repute the as an outlawe & a pylgrym vpon erthe, & repute thy selfe vyle for the loue of criste, if thou wylt be his disciple & folowe 32 hym; who so euer sekith in this worlde any thyng but god & *the* helth of their soules, they shall fynde nothinge but tribulacion & sorowe; *that* persone can nat longe stande in quietnes that laboreth nat to meke hymselfe in his *propre* reputacion, & to be subiecte to other. 36 remembre that thou camist to this worlde to serue & nat to rule after thy *propre* plesure, & know thou *that* god of his goodnes hath called the to *the* relygion of cristis feythe, *that* by pacience & *vertuous* labour thou mayst be made apte to reygne in ioy & rest. For as golde is 40 proued in the furnes, so man by tribulacion; in the which no man may longe contynue without he meke hym selfe with all his hert by the example of our sauour, rote of all mekenes.

¹ leaf 13.

¶ The .xviii. chaptre, of *the* examplis of holy sayntis.

O Thou dulle soule beholde the quicke examplis of the holy sayntes that haue ben afore vs, in whom florysshed the perfeccyon of all relyggyon and feyth / and consyder howe lytell thou 4 doeste in the respecte of them, and than thou mayste repute thy lyfe in vayne. ¶ These sayntes and louers ¹of our lorde haue serued god in great abstinence, hunger / thyrst / colde / in pore aray / in labour & fatigacion, in watchynge / restynge / holy medytacion, persecucion, 8 great oppression, & many repreues. O how great & greuous tribulations suffred the holy appostyls, martyrs / confessours / & vergyns / & all other holy soules that haue folowed *the* steppis of our sauour, they haue hated the impedimentes of the lyfe of grace in this worlde, 12 that they myghte possesse the frute of euerlastynge lyfe for to come. O howe straite & abiecte lyfe ledde *the* holy faders in wyldernes, how longe & greuous temptacions suffred they. And how fersly haue they be assayled with the gostly ennemye / & how many continued 16 feruent prayer haue they offrid to our lorde. O to consider the great rigours abstynence that they haue taken, what zeale / & feruour they had to spirituall profite, how great & continuall batel they had to ouercome vice / & in all theyr lyfe and labour how pure & rightwis 20 was theyr entent euer to god. On the day they laboured & in the night they rested in prayer, and if they in the day laboured bodyly yet they prayed in theyr mynde deuoutly: & so spent they all theyr tyme profitably, and had so great pleasure in the seruice of god that 24 they thought euery howre was shorte, & hade lytell mynde or none oftymes of theyr bodyly refection.

¶ The .xix. Chaptre, of the good relygious exercyse of a religious soule. 28

LIke as a person of honour is more preciously besene in bodyly vesturis, that apereth to man ²outwardly, so they shulde indeuour them selfe accordynge to excede other with vertue in theyr soules & conscience, wherin almyghtye god loketh & deliteth whan it is endued 32 with fayre vertues, & specially spyrituall men & women, whiche shulde study to endeuour theyr selfe to appere in the syghte of oure lorde pure as aungels. And euerye daye we shulde inforse our selfe to deuocion & feruoure of feyth, as if we were newly conuerted to 36 the law & feyth of iesu crist, & for as moche as we of our selfe may nother do well ne yet begynne to do well, than let vs euerye daye with all our inly strength and myght beseche our lorde that we may so deuotlye begynne the seruice of hym, that therby we may contynue 40 to his plesure and our perpetuall saluacion. we be many times in mynde to do well, & by a lytell occasion we be letted. The purpose of rightwisemen dependeth more of the grace / and dyrececyon of

¹ leaf 13, back.² leaf 14.

god / than in theyre owne prouydence. For man entendeth, but
 god disposeth. Lette vs inforce our selfe in that we may to the
 continuauce of our good purpose / and yet we be lyghtly lettied
 4 therof. And though that we may nat continually be in the feruent
 loue and medytacyon of god, yet lette vs determinye our selfe to vse it
 at the leste ones or twyse in the day / and apply vs to vertue. And
 annexe to this purpose a feruent inuocacion & prayer to god for his
 8 naturall pite & faderly compassion, to gyue vs grace to complenyshe
 & fulfill this purpose. And at night goynge to rest, than let vs
 discusse the dedis that we haue done that day ¹in wordes / workes /
 & thought / wherin we comonly offende god ; & if we fynde that we
 12 haue made transgression in any offence, aske we mercy with all our
 herte. As it is great ieoperly an enemy or traitoure to a prynce, or
 to a kynge that knoweth the cryme : for if that man shulde slepe in
 the kynges palayes among the true seruauntes of the kynge, he shulde
 16 rest in great ieopardye. So that *persone* that in this worlde resteth
 in synne amonge the seruauntes of god, of the which, if some be
 charitably disposed, as good *anngels* & *vertuous* men, yet there be
 many euyll, as *fendes* & euyll people, that euer be redy to do *venge-*
 20 *auinge* & euyll / & therefore agaynst these we must continually be
 armed with *vertue*. & meke restreynynge agaynst glotonye, & thou
 shalt ouercome all other vyces ; and in any wyse beware of ouer moche
 oeyosyte, but other be exercysed with redynge, wrytynge, praying,
 24 or amendynge some profitable thyng for the comone well. And
 spirituall labours be more surely done in secrete place than in comon.
 & be we nat slowe in those thynges that shulde redounde to the
 honour of god / & comon profite of man, and redy to those thynges
 28 that returne to our singular & *propre* auantage. And it is nat ex-
 pedient to continue alwey in one labour / but in one maner on the
 holy day, & another on the feryall daye, one the tyme of tribulacion
 and temptacion, another in the tyme of peace. And of the festiual
 32 day we ought to solempnyse it accordynge to the solempnite / so that
 the more highe fest & solempne, the more inlye deuocion by ryght
 shuld we haue. And whan that one feest is ²gone we shulde order
 our selfe to a nother feest as the fygure of the euerlastynge feest of
 36 heuen, which as for a tyme is delaide till we be more redy &
 anourned with charite & other vertues, & our merites complenissed,
 for the which our lorde hathe prefixed a tyme, in the whiche we
 ought to be eyrcumspecte & watchynge in *vertuous* labour, of the
 40 which speketh our sauour in the gospell of Luke / Blessyd be the
 seruaunte that is founde wakyng in the comynge of our lorde. I say
 surely to you, sayth the euangelyst, that our lorde shall promote hym
 to the place of eternalle felycite, where he shall haue all pleasure &
 44 goodnes that any creature may of reason desyre.

¹ leaf 14, back.² leaf 15.

¶ The .xx. Chaptre is moch conuenient for religious people how they shulde kepe theyr solytary lyfe & sylence.

ANd thou wilt withdrawe thy selfe from curyous & superfluous 4
wordes, from ociosite & vnprofitable langage, than thou shalt
fynde tyme sufficient & apte to haue good meditacions / and to re-
membre the great benefites that god hath don for the. The most holy
men & women that euer were, auoydyng all worldly companye, haue 8
chosen to serue god in secrete placis, & one holy man sayde, I come
neuer amonge company but I departe with lesse vertu, as it semeth
me. as we maye see by experyence, yt is more dyffyculte to kepe sylence
in company, than to be so cyrcumspecte that we offende nat in no 12
circumstaunce of speche: It is moche more sure for a religious per-
sone to hyde at whome in solitarie contemplacyon / than to be abroad
in the worlde, where he ¹may lyghtly be brought in many folde temp-
tacyons. Therefore, they that entende to come to spirituall perfeccion, 16
they must, with our sanyour, auoyde the tumultuous company of
people, & there be no religious people that with surete apere to the
worlde, but they be glad to be dymysshed from worldly occupacion /
And there is no man sure in prelacy but he that is redy to be sub- 20
iecte. And none that surely commaundeth but they that be redy to
be obedyent. And no man surely ioyeth but he that hath testymony
of a good concyence. None speketh surely but they *that* be glad in
tyme to kepe sylence. And euer the surete of blessyd people is full 24
of the drede of god, and euer the more grace and vertuous theyr
soulys were anourned with, the more meke & obedyent they were
both to god & man. The suerty of euyl people rysith of pryde / &
presumpcion, and in the conclusion it disceyueh them. & if thou 28
be monke of the charterhouse, anker / or ankeres, as longe as thou
lyuyst in this lyfe, euer beware of presumed suerty. & thynke that
many holier than thou in the syghte of the worlde for theyr inwarde
elacion & presumpcion haue perisshed, and therefore, to anoide this 32
inwarde vayne glory & presumpcion, it is expedient that we be exer-
sysed with temptacion / O that religious soule that wolde & it might
contempe all transytory ioye, and neythir wolde ne it mystred to
dele with the worlde. Howe pure a conscience myght it preserue. 36
O that soule that wolde putte awaye all worldly busynes, & wolde
labour allonly for godly thinges & gostly goodis, & put all theyr
confidence in ²god, how great pese & quietnes shuld that soule haue /
There is no persone worthy to haue heuenly consolacion, but if they 40
exerchise them selfe in holy compunccion & penaunce. Compun-
cion³ is remembraunce of our synnes with great displeasure, which
must be done in secret place, as (Dauid saith), Lete thy inly sorow
for thy synnes be don in thy secrete chaumbre. O thou relygius 44

¹ leaf 15, back.² leaf 16.³ compunccion (*orig.*).

persone, thou maist fynde that grace in thy celle which thou maist
 lightly lese without in the worlde. And thy celle well inhaunted
 shall waxe swete, and if thou inhauzte it nat well, It shall induee *the*
 4 into werynes & displeasure. If thou wilt in the begynninge of thy
 conversacion indeuoure thy selfe to brynge *the* into a custome to abyde
 in thy celle with remembrance that for a lytell tyme occupyng
 thy selfe well there, thou shuldest therby come to enerlastyng liberte
 8 & the abydyng that shuld be full pleasaunte to the. The deuoute
 soule in silence & quietnes moche profiteth, and there comith to thy
 vnderstandinge the knowlege of *the* hydde scripture of god. There it
 may fynde *the* water of contricion & teris, wherby it may wasshe &
 12 cleanse it selfe from synne. And euer the more it withdrawe it selfe fro
 all worldly tumultuous busines, the more famyliar & dere it shalbe to
 god. And tho persons *that* withdrawe them from theyr worldly
 frendes, & knowlege our lorde with his aungels, shal drawe nere &
 16 abide with them. It is full expedient for a religious soule to auoide
the vnprofitable plesure of worldly sightis, nother desyre to see the
 worlde / ne there to be seen / why woldest thou see *that* thinge that by
 right thou maist nat haue. And if thou myghtest haue it, yet thou
 20 shulde haue lytell contynuaunce therwith, for the worlde passeth
 with all his pleasaunt delites. The sensuall desires draweth & moueth
 a religius person to go abrode; but whan short remynge or pleasure
 is past, what remayneth but remorse of conscience and inquietnes of
 24 herte. It is oftymes sene *that* a glad goinge out folowith a sory return-
 ynge. And a mery euentide foloweth a sory morow tyde / for all
 carnall & sensual ioy entreth with delyte bodely, but in conclusion it
 displeisith & hurteth. What maist thou se without thy cloyster *that*
 28 thou maiste nat se within? Beholde there heuen & the elementis,
 wherof all erthly substaunce be furmed. what can thou se vnder the
 sonne *that* may any space abyde? If all worldly plesures & bodyly
 were present, what shuld it be but a wayne sight? lyft vp thy iyen to
 32 heuen & pray our lorde of mercy for thy synnes & neeligence; leue
the vaine thinges to those *that* be wayne, & attende to those thynges
that our lorde commaunde, & shet the dore of thy soule & calle thy
 lorde Iesu to *the* & abyde with him in thy cell, for thou shalt not
 36 fynde so great peas in no other place. And thou woldest nat go
 fourthe ne gyue attendaunce to thinges vnprofitable, thou shuldest
 rest in more quietnes. But if thou haue delyte to here noueltise,
 thou muste somtyme therof suffer trybulacyon of herte.

40 ¶ The .xxi. chaptre is of *the* compuncion of mannis hert.

And thou wylte proffyte spyrytuallly, preserue the in the drede of
 god / & stande rather vnder obedyence / than in thy propre
 wyll; refrayne ²all thy sensuall partes with the brydell of reason &
 44 temperaunce. Haue perfite compuncion of hert & thou shalte fynde

¹ leaf 16, back.

² leaf 17, sig. C. 1.

inly deuocion. *Compuncceyon* & sorowe for our synnes sheweth many thynges to vs that a dissolute behaiour hideth & leseth. It is marueyle that any persone in this worlde, consideringe his exyle & great ieopardise, can be mery in any worldly thyng. For the vnstablenes 4 of herte & necligence of our defeutes we perceyue nat the sorowe of our soule, & therefore we oftymes laugh vaynly at those thinges whereat we shuld rather wepe. There is no *perfite* liberte, ne true ioye, but in the good concience and in the drede of god. That per- 8 sone is happy that hath grace to auoyde the impedimentys of holynes of mynde, & can assemble all the vertues of theyr soule in very true *compuncceyon*¹ and meditacion of god. That persone is happy that auoydeth euery thyng that maye of reason offende his concience. 12 Than they that be ouercome of customable synne let them stryue myghtly agaynst theyr custome. For euyll custome may be ouercome by good custome. Haue thy consideracion firste of thy selfe, and monissh thyselfe before all other frendes. It is nat expe- 16 dient that man in this lyfe haue many consolacions worldly, and if we haue nat deuyne consolacyons, it is for that we haue nat true *compuncceyon* of herte, or ellys that we refuse nat wayne consolacyons of the worlde. we shulde repute our selfe wayne & vnworthy to haue 20 deuyne consolacions, but rather we deserue moche trybulacion. The vertuous soule wheder it consyder ²it selfe or a nother, it fyndeth mater of *compuncceyon* and sorowe; for it knoweth that none lyueth in this worlde without tribulacion. The mater of true contricion / & 24 *compuncceyon* euer be our synnes / & vyces wherby we be so disposyd, that we may seldome beholde perfiteley heuenly thynges. And thou woldest as busily remembre thy deth as thou doest *the* lengthe of thy lyfe, thou shuldest more feruently apply thy selfe to amende the. 28 And if thou woldest perfiteley remembre the outragious peynes of hell & pougatory, I suppose thou woldest be glad to suffre tribulacyon, payne / & labour, here in this worlde, with that thou myghtest auoyde those outragious peynes of euerlastyng damnacion. But for 32 those thinges be nat in our consideracion & for we apply our selfe for wor[l]dly pleasure, therefore we contynue remysse / & colde for lacke of grace & inly deuocion. And for the minde of man is nat constant in vertue, therefore the body is more frayle & lyghtly offendeth. 36 Therefore pray deuoutly & mekely to our lord, that it wolde plesse him of his grace to gyue vs the spirite of *compuncceyon* / & say with the prophete: Goo! lorde, fede me with *the* brede of contricion, & with *the* habundaunce of teris for my drinke. 40

¶ The .xxii. chaptre, of the consideracion of the mysery of man.

w Here soeuer thou be or where soeuer thou conuerte the, thou arte but a wretche with out thou conuerte thy selfe vnto almyghty 44

¹ *orig. compuceyon.*

² leaf 17, back.

god. wherefore arte thou troubled, if that any thyng happene nat to thy pleasure? What creature in all this worlde ¹ hath all his pleasure? Se nat we that almighty god suffered many iniuries & wronges? ² and
 4 that persone hath moost auantage in hope *that* moost suffreth patiently for the loue of our lorde. The frayle worldly people be-
 holding only outwarde thynges say *thus*: Beholde howe good a lyfe
 this man hath, howe ryche, howe great possessyons, howe myghty
 8 power, howe stronge and fayre of nature. But those goodes be of
 lytell certente euer in mouinge, and they be possessed euer with
 labour and feere. Therefore, beholde the heuenly goodes that shalbe
 possessed with all plesure and neuer fade. The felcite of man
 12 standeth nat in the habundaunce of worldye goodes, but hit requireth
 thynges necessarye for this worlde. Euer *the* more spirituall a man
 desyreth to be / *the* more bytternes he perceyueth in this worlde; &
 move clerely perceyueth the fautes of our corruptible kynde / & ther-
 16 fore the prophete Dauid desired of our lord to be deliuered from all
 suche necessarye defaultes that *in* maner let men to come to perfeccion.
 But wo be to them that knowe nat theyr myserye / & wo be to them
that haue theyr greatest pleasure in this miserie & corruptible lyfe, for
 20 and such myght euer lyue here they were content, dispysynge in maner
 the true felycite to come, where every man that cometh is most per-
 fytly suffysed. O how vnhappy & vnfeythfull creature, that by
 inordynate desyre of transetory & erthlye thynges arte so blynde that
 24 thou hast no spirituall tast, but of carnall thynges. But at the honre
 of thy deth thy eyen shalbe opened with paynes, & than thou shalt
 know ³ howe vyle & litel of reputacion these thynges were wherein thou
 dydest put thyne vnhappy felcite. But the holy sayntes and the
 28 deuoute louers of god haue nat pryncypallye attended to those thynges
 that were pleasaunt to the flesshe / or those thynges that haue tem-
 porally florysshed in this worlde, but all theyr hope / & entent was
 in this worlde to possesse the goodes eternall. All theyr desyre was
 32 exalted to the moost hye and inuysible good, lest it shulde be drawn
 to erthely thynges by *the* meane of thynges vysible. O thou dulle
 soule, that perseuerest in outwarde trybulacyon / or inly temptacion,
 and *in* both ouercome, remembre that in tyme of trybulacion or
 36 temptacion is the most frutefull tyme of merite. For thou must go
 throughe fyre and water before thou come into the place of fynali
 consolacion and reste / And thou shalte neuer ouercome vyce but by
 vyolence; we may nat longe be without synne / tydeousnes / or sorow
 40 as longe as we bere this frayle body about with vs; we wolde be gladde
 to haue quyetnes from all synne and mysery, but for asmoche as we
 haue loste innocenye by synne, we be nat worthy to haue here the
 place of ioy and felycite. Therefore we must by pacience abyde the
 44 mercy of oure lorde vnto the tyme that oure myserable mortalyte be
 perfily changed into the lyfe perdurable / and immortalle. O how
 frayle is our humayne lynage, euermore prone & redy to vyce. This

¹ leaf 18, *sig.* C. ii.² *orig.* wroges.³ leaf 18, back.

day thou arte confessed of thy synnes, the next day thou returnest vnkyndely to the same synne. Nowe thou pourpo¹sest to cesse fro thy synne, and within the space of an houre thou fallest vnto the same, as thonghe thou haddest made no promyse ne purpose contrary / and 4 therefore we haue suffycient occasion of humiliacion, wherby we may manyfestly perceyue our owne infyrmites & vnstabilenes. And that vertu that we longe tyme laboured for & by grace obteyned, is some lost by neclygence. And we be remysse & negligent now whan we be 8 moost myghty to labour, what shall we do whan we waxe dull in wytte & feble in body? O howe vnhappy be those that repute them selfe sure, cessynge to labour agaynst vyce as they were sure in good lyfe, & yet there is no token in maner of perfeccyon in theyr lyfe; 12 & they that thynke themselfe per^fite as I haue rehersyd, it were expedient that they were instructe as Nonices, begynners, to growe in more perfyte vertues.

¶ The .xxiii. Chaptre, of the meditacion of dethe. 16

P Ronyde for thy selfe whyles thou art here, for thou seest that this day a man is, and the morowe he appereth not. And whan that he is withdrawn from the bodely syght / he is sone forgotten gostely. O the great dulnes / & hardnes of mannis herte, that more 20 myndeth & prouyde for transetory thynges present than eternall thynges for to come. If thou woldest in euery worde / warke / & thought remembre as thou shuldest soone dye, than thou hauynge a good conscience shuldest nat so inordynatlye fere deth. It is more 24 profitable to auoyde Synne than to fle deth. If thou be nat redy this daye to ²dye, by the same reson thou shalt nat be redy to morowe. For to morowe is a day vncerteyn, and thou knowest nat whether thou shalt contynu therto or nay. what auayleth it to liue longe, & 28 thy lyfe to be lytell or nothyng amended. A longe lyfe encreaseth nat alwey vertue, but dyuers tymes synne and vyce / wolde god we myght be conuersaunt euery day in this worlde without any offence. ¶ There be many that counte many yeres of conuersacion, but ful 32 fewe of frutefull lyuyng. O it is ferefull to dy, but paraunture it is more ieoperdyous to lyue lenger. Blessyd be tho persons that contynnallye haue the houre of deth before theyr syght, and that euery day dispose them selfe to dye. Reduce to thy remembraunce 36 some persone that thou hast seene departe / and thynke also that lykewyse thou muste nedes departe: whan thou rysyst in the mornynge doute whether thou shalt contynue in bodely helthe vnto nyghte / And therefore euer dispose thy selfe to be redye, that deth 40 may neuer fynde the vnredy / nor a slepar / and remembre howe many do departe sodaynlye / and whan they leest haue beleued they haue gone. The sonne of man, both god and man, our Iuge, shall come that tyme whan we leest wene, as he sayth hym selfe. Whan 44

¹ leaf 19, sig. C. iii.

² leaf 19, back.

thy laste houre cometh, than shalte thou repent full sore of thy remysse /
 and neclygent lyfe. Howe gracious / and happy is that soule that
 now in his lyfe laboreth to be in that state that it desyreth to be
 4 founde in his deth. To contempne the worlde perfytelye, ys a great
 desyre to profyte in vertue / lo'ue of dyscipline / labour in penance /
 a prompte wyll to obedience / redye to forsake theyr owne wyll, the
 supportacion of euery trybulacion for the loue of our lorde, these
 8 shall enduce vs to haue a great confydence to departe happily out of
 this worlde / It is moche better betyme to prouyde for thy selfe, and
 fynde thy goodnes before the than to truste to other that paraunture
 shall noughte or lytle prouyde for the / And thou labour nat now
 12 busyly for thy selfe, who shalbe be busy for the in tyme to come.
 Nowe the tyme is very precious, But it is lamentable to spende that
 tyme vnprofitably where we myghte deserue goodes of the whiche we
 shulde lyue and ioye eternally / the tyme shall come that thou woldest
 16 be full gladd to haue oue day or houre to amende thy selfe in / but
 I knowe nat whether thou shalt obteyne it or naye. O thou vncircum-
 specte soule, of howe great perell & fere myghtest thou delyuer thy
 selfe of nowe, if thou woldest now fere to offende god & suspecte the
 20 comynge of deth. Study now to lyue so that in the houre of thy
 deth thou mayst rather ioye than fere. Lerne now to dye frome the
 worlde, that than thou mayst begynne to lyue with cryst. Lerne
 now to contempne all wor[l]dly thynges, that than thou maist frely,
 24 without any impediment, goo to cryste. Chastyse thy body now by
 penance, & than thou mayst haue certen confidence of rewarde. O
 thou vnwyse man, why makist thou so great and sure prouysion for
 the tyme to come / whan thou art nat sure that thou shalte nat lyue
 28 one daye to the ende? Howe manye ²haue deceyued, thynkyng to
 lyue longe & sodenlye haue decessed? Howe oftentimes haste thou
 harde of those that be departed, howe some haue be slayne with
 swerde, some drowned, some fallynge fro hye place haue broken theyr
 32 necke, some etynge haue be strangled, some with fyre, some with
 Iron, some with theues haue be destroyed, & so the ende of euery
 man in this worlde is deth, & the lyfe of man in this worlde as a
 shadowe vanyssheth away. who shall remembre or pray for the after
 36 thy deth thou knowest nat. Therfore nowe instore thy selfe of ryches
 immortall that shall contynue after thy deth. Euer laboure for that
 thyng that may honour god & helpe thy soule, & attende therto,
 study to make the sayntes of heuen & the frendes of god thy
 40 frendes, & they shall receyue the into euerlastynge tabernacles.
 Thou religious soule, behaue thy selfe vpon erthe as a pylgrym & a
 straunger, For it perteyneth nothyng to the to intermyt of the
 busynes of this worlde. Preserue thy herte fre, & directe it to our
 44 lorde, for thou hast no cyte here abydyng, & therfore directe thy
 dayly mournynge & prayer vwarde, that after thy spyryte departe
 fro thy body, it may be worthy to be graciously translated into that
 celestial & perpetuall Cyte.

¹ leaf 20.² leaf 20, back.

¶ The .xxiiii. Chaptre is of the last iugement & peynes deputed for synne.

IN all thy labours beholde the ende & howe *thou* shalt stande before *the iuge*, to whome nothings can be hyd / he that day shall nother 4
be moued with ¹rewardes nor praier, nor any other cause that maye be
alegid, but he shall iuge that is rightwis. O thou myserable vnwyse
synner, what shalt thou answere that day to that lorde, knowinge all
that euer thou haste don? If thou fere somtyme in this worlde the 8
face of a mortall man whiche thou haste dyspleased, howe moche
more shuldeste thou feere the face of thys thy eternall Iuge? why
prouydest thou nat for the day of iugement, whan there maye no
man be accepted or defended by a nother, But euerye man shall 12
answere for his owne selfe? Now thy well ordered labour is frute-
full, thy wepyng acceptable, thy mornyng worthy to be herde /
thy sorowe purgeth / and is satisfactorye. The pacyent man that
more lamenteth for the malyce of synners Than for his owne iniurye, 16
hath an holsome pougatorye, And lykewyse they that praye for theyr
ennemyes / and in theyr herte forgyue theyr offences, & they that
tarye nat to aske forgyuenes of other for theyr offences, And he more
redyer to remytte than to be wrothe, And they that by vyolence 20
restrayne theyr selfe fro synne / and euer be busy to make the bodye
obedyent to the soule. All those haue an holsomme pougatory in
this lyfe. It is moche more profytable now to poure oure synne /
and kytte it away than to abyde the pougacion therof with the fyre 24
of Pourgatory. Verely we deceyue our selfe by inordynate lone that
we haue to our selfe. what shall the fyre come to deuoure but thy
sinne? Euer the more thou sparyste thy selfe nowe / And so folo-
wyste ²the sensuall appetite, more greuouse shalbe thy payne afterward, 28
and more greuouse *the* fyre. And therefore loke what thyng man more
greuouslye offendeth in / and therin shall be his more payne. ¶ The
slouthfull persone shalbe punysshed with brennyng brondes. The
glottone that hath consumed metes / and drynkes superfluously to 32
the detryment of theyr body / and the iniury of the pore that fam-
ysshed for hunger / than shall they famysshe for hunger in so moche
that if they wolde desyre a drope of water to mytygate that excedyng
ardore / that they shall suffre / than it shall not be possyble to them 36
to obteyne it. ¶ The lecherous people / and the inordynate louers of
theyr lustys shalbe compelled to drynke the styntyng and abhomy-
nable inflamed pyche / and brymstone. And the enuyous people
shall wayle / and howle as wode houndes. And so euery synne shall 40
haue his propre tourment / and payne correspondyng to hym. And
the obstinate, prowde / & couetyse persons shalbe replenysshed with
all confusyon / & penury. There shalbe one houre more peynfull and
greuous / than here a hundred yere in bitter penaunce. There shall 44
neuer be consolacion ne rest to those that be dampned / or shalbe

¹ leaf 21.² leaf 21, back.

dampned; but here the troubled persons haue somtyme aleuiaunce
of theyr peynes / and consolacion of theyr frendes. Be now busye
& sorye for thy synne, that *in* the day of iugement thou mayst
4 haue suerty with holy sayntes, whiche than shall stande in great
constaunce agaynst those that haue vnyghtously vexed them.
And loke as ¹they be now iuged of other men, so than shall they iuge
other. Than the poore obedient soule shall haue great confydence /
8 and the obstynate prowde man shall quake / and fere on euery syde.
Than shall they be reputed wyse that haue lerned in this worlde of
our lorde to be abiecte / and dispised. Than shall all tribulacyon
patiently suffred be full profytable / & euery iniquyte shall trouble
12 the auctor therof. Than shall euery deuote soule ioy, and euery
wycked creature shall wayle and moune / than shall the flessch that
hath ben with reason chastised be more gladde than if it had ben
alwey in delectacion and pleasure: than the vyle vesture shall shyne /
16 & the glisteringe garmentis shalbe derke and vyle / and the pore cotage
more of pryce than the great glorious palays edifyed for pompe / and
pryde; than shalbe more allowable a constaunt pacience than all
vsurped power; than shall the true obedience of a meke religious
20 soule be more exalted than any worldly cautelous prudence; than
shall a clere conscience be more ioyfull than the arrogance of poetis /
or philosophers / than the contempt of riches be more of pryce / than
the treasure of all the erthe. Than thou shalt haue more delectacion
24 in deuoute prayer than in the delectable fedinge. And thou shalt
more reioyce of the sylence that thou hast kepte than of thy longe
superfluous speche. Than shall thy holy werkis be moche more of
prynce² than the fayre and pleasaunt wordes. Than shall a straye
28 lyfe & peynfull be more profitable than all wordly delectacion / lerne
now to suffre smale tribulacyons *that* ³than thou mayst be delynured
from great tribulacyons. If thou wylte in any wyse by contynuaunce
of thy synne order thy selfe to the fyre, make experience, Putte thy
32 hande in the fyre. If thou may nat suffre thys lytell payne, howe
shalt thou endure to suffre thy hole bodye perpetuallye to be put in
the fyre. If now a lytell passyon make the so impacient, what shal
the intollerable peynes of hell do to the. Than take hede, for thou
36 mayst not haue thy full pleasure bodyly here / and in the lyfe to
come the habundaunce of spyrytuall ioy. Therefore, if thou wylte
afterwarde reygne with Cryste in perpetuall pleasure, folowe hym
here in thys lyfe with penaunce. If thou haddest lyued frome the
40 begynnyng of the worlde to thys daye in all honour and pleasure
that were possible to be hadde in this lyfe, they shulde now be al
paste, as a dreame that shortly appereth / and soone ys forgotten.
And yf thou shuldest lyue nowe lykewyse to the worldes end / and
44 than departe, what shulde remayne of these pleasures? nothyng.
Than we maye conclude that all wor[l]dly pleasure is but vanyte /
and all other thyng in this worlde is vanyte, sauynge the loue of

god / & his seruyce or any thyng ordred to these. That soule that loueth God with all his herte / nouth^r fereth deth inordynatly, turmentes / iugement / ne helle. For perfyte loue hath sure passage to our lorde. Who someuer hathe delyte to offende, it is no marueyle 4 if they drede deth and theyr Iugement. ¶ And if that the loue of god may nat withdrawe the frome synne / than hit is ¹good & expedient that thou cesse of synne for the fere of the peynes of helle. And that persone that preferreth any wor[l]dly loue before the loue of god 8 can not longe stande in the state of grace, but he shal soone be tyed in the snare of the deuyll.

¶ The .xxv. chaptre of the feruent emendacyon of all the lyfe of man. 12

LOke that thou be wakyng & dilygent in the seruice of god ; & thou, relygious soule, remembre busly whither thou art come / & why thou hast forsaken the worlde / was it nat for that intent that thou shuldest become a spirituall man / or woman / and to loue / 16 & serue god onlye? Therefore incyte thy selfe to haue feruoure of spirituall profyte. For thou shalte shortly receyue thy rewarde for all thy labours, and in that heuenly inheritaunce shalbe nouth^r sorow ne fere. Nowe labour a lytell / & than thou shalt finde great reste / 20 & perpetuall gladnes / if thou wylt feithfully / & feruently abyde in vertuous labour, thou shalt fynde without dowte that our lorde shal feythfully & habundauntly rewarde the / and haue hope that thou shalt come to victory. But it is expedient that thou therin haue nat to 24 great suerty, lest thou be negligent or exalted therby in thy mynde. There was a certayne persone that was oftymes folowynge in his mynde betwene fere & hope / and on a tyme, beyng full of anguysshe & sorowe, in a churche fell prostrat to the grounde, seyinge these 28 wordes : O if I myght knowe whether I shall perseuer / & ouercome this great temptacyon that I am in ; anone he herde the ²answere of our lorde, shewed to hym in his soule, sayinge : What woldest thou do if thou knewest that / Do now that / as thou woldest do than, and 32 therby thou mayste haue surete. And so anone he was reconforted, and commytted hym selfe to the wyll of god / and of his flowynge and vnstedfast mynde was payсед / and wolde no more by curious inqysycyon desyre to knowe what shuld befall to hym in tyme to 36 come, but rather he studyed to knowe the wyll of god / he stusyed³ to conferme his wyll to the wyll of god, as well in the begynnyng as in the endynge of euery dede that he shulde do. The prophet Dauid, exortynge euery man to vertue, saythe : Do well & hope in god, 40 Inhabyte the erthe, and thou shalte be fedde with frutes therof. The contynuall gruge and laboure of temptacyon and trybulacion with drawith righte many frome profyte and feruent emendacyon. Verely they that inforce theyre selfe with myghtye applycacyon to 44

¹ leaf 23, sig. D. i.² leaf 23, back.³ sic.

ouercome those thynges that be greuous and contrary to the helth of
 theyr soules, they profite in excedyng other / and a man in morty-
 fyinge of his sensuall partes / and ouercomynge of hymselfe therin,
 4 specially he profyteth & cometh to more habundaunce of grace: but
 euery man hath nat in lyke to ouercome or to mortifye. A feruent
 louer of god, if he haue mo and greater passyons or lettynge, shall
 more spyrituallye profyte than *the vertuous persone that* hath lesse
 8 feruour to vertue. There be two thynges that specyally helpe a soule
 to come to vertue, to withdrawe it selfe violently fro ¹those thynges
 that corrupte nature is enclined to, & feruently to labour for that
 grace or vertu that we perceyue we haue moost nede to. Gyue hede
 12 in any wyse that thou auoyde those vyces in thy selfe, that thou arte
 moost greued or myscontent with in other men, and be gladd to gether
 vertu of euery vertuous creature as the hony Be gathereth his hony
 of dyuers floures, so consider all those that thou arte conuersant with.
 16 Chose of eche one of them some vertue, refusing theyr vyce; take
 the fayre floure frome the brambell, and hurte nat thy hande of the
 thorne. And it happen the to be hurte, indeuoure thy selfe to be
 recouerede without delay. as thyn eye considereth the warkes of
 20 other / so thou arte noted of other. O howe iocunde / and mery is
 it to be conuersaunt with company of honest name and fame / feyth-
 full / and feruent in the loue of god. And contrary wyse it is
 greuous to be accompanied with tho that be disordered bothe to god
 24 and man; that nouthr as louers ne feithfull subiectes haue com-
 plenished those thinges that they be called to. Howe inconuenient
 thinge is a persone to be neelygent in those thynges that he is called
 to of our lorde, and to gyue hede to those thynges that he is nat
 28 bounde to. Reduce to thy remembraunce the state of thy perfeccion
that thou arte called to, the Imitacion of iesu criste or seruice: Con-
 sider well his lyfe, & how farre thy lyfe discordeth therefro, & thou
 shalt finde thy selfe no good dyscyple nor scoler, but rather a truande
 32 or apostata. That relygious soule, that deuoutly exercyseth it selfe
 in the lyfe and passyon of oure ²lorde, shall fynde therein all thynges
 profitable & necessary for it, & habundauntlye, & shall nat nede to
 seche any better thyng / than in this lyfe is conteyned / O that soule
 36 that myght alway haue the remembrance of Iesu crucifyed; how
 soone & sufficiently shuld it be enfourmed with knowlege necessarie!
 A feruent relygius soule paciently suffreth & obserueth those thynges
 that be commaunded to it / And a neelygence & a remysse relygious
 40 soule hathe trybulacyon vpon trybulacyon / & suffreth anguysshe &
 tribulacyon on euery party / & that is for it lacketh inly consolacyon /
 and is restrayned from outwarde comfort. That relygyous persone
 that lyueth without discyplyne is redye to fall to ruyne. And that
 44 man that euer seketh more large maner and liberte in his lyfe, shall
 be alway in anguysshe & trouble / and euer shall displese hym outhr
 that lyfe / that he hath begonne, or elles for he hath lefte a better.

¹ leaf 24, sig. D. ii.² leaf 24, verso.

Take hede howe many religious people, for the loue of god & euerlasting ioy & liberte, nowe obediently lyueth vnder the rule of straye religion. They be withdrawn from the worlde / and desyre nat to be greatly conversaunte with the worlde; they be porely fedde / 4 content with vyle / & grosse clothyng; they labour moche, & speke but lytell superfluously / they watche longe, & sone ryse; longe in prayer / and holye redyng of frutefull doctrine / and *that* they may come to euerlastyng liberte, They kepe theyr selfe from the space 8 of this short lyfe vnder obedience and in prysen. Consyder the holy orders of relygyon, bothe of men & women, ¹as those of the charter house / obseruauntis / minors & minores, holy ankours & ankeres, how besily thei labour nyght & day to plesse & serue our lorde. 12 These quicke examplis of so great multytude shulde induce the to be ashamed to be so vndeuous & remysse in the seruyce of god. O howe iocunde & pleasaunt a lyfe shuld it be to a soule that had no wor[ldly] thyng to do but loue god contynually with all his herte in warkes & 16 wordes. O if we myght contynue in this lyfe without bodely refeccon, as etyng & drinkyng, slepyng / or any other bodely necessites, and take hede only to holy medytacion, & gostly fedinge & refeccon of our soule / than we shulde be moche more happy than we be nowe 20 in seruyng / & attendinge more for bodely thynges than gostly profite. whan man cometh ones to that perfeccyon, that he seketh consolacion of no creature / than begynneth he to haue a spirituall tallage in god / & whan he is content with euery fortune, aswell with 24 aduersite as prosperite, conformyng and referryng all his warkis to god, to serue & obey to his wyll / Euer remembre the ende of euery thyng that thou begynnest / and also that tyme loste can nat be recovered / and thou shalt neuer obteyne vertue without labour & 28 diligence, & whan thou begynnest to be remysse in spirituall labours, than thou begynnest to waxe euyl. If thou applye thy selfe spirituallly to more vertu, thou shalt fynde great pease; and than by grace of God, & loue that thou hast to vertu, thou shalt finde the spirituall 32 exercyse in vertue euermore delectable & lyghter / a ²feruent & louyng soule is euer redy to all thynges that be expedient to the pleasure of god & spirituall profite of it selfe. It is more labour to resist vyce and inordinate passions / than to be occupied in bodely 36 labours; and if *thou* wylt nat gyue hede to auoide *the* lesse synne, thou shalt soone be enduced to the more. And whan thou hast brought the day to the euentyde in *vertuous* occupacion, without any great displeasure to our lorde, than thou mayst be glad & surely take thy 40 rest in hym. And euer before all other soules, take hede to thyn owne soule; excyte & moue thy selfe to *vertu*, and what so euer thou doest, be neuer necligent in those thynges that be necessary for thy soule, & loke how moche thou desyrest to profite / & so moche aplye 44 thyself vyolently to gostly & spirituall labours. & thus endeth the first boke of Iohn Gerson of the Imytacion of Cryste.

¹ leaf 25, sig. D. iii.² leaf 25, verso.

¶ Here begynneth the .ii. boke of Johan Gerson, of the inwarde & deuoute conuersacion of the soule of man.

4 **A**fter the setence ¹of our sauour Jesu Crist, the inwarde regne
of god is in the soule of man. Returne thy selfe with all thy
herte to oure lorde, and forsake the inordinat loue of the
worlde, and thy soule shal fynde rest; lerne to contempne
8 outwarde thynges, & apply thy mynde to inwarde thynges, & thou
shall perceyue that *the* ²kyngdome of god shall come to the, wherwith
comith peace & ioye in the holy goost, that is nat graunted to no
wicked man. If thou wylt prepare in thy soule a condynge mansion,
12 cryste shall come and abyde there, to thy inly consolacion. All the
pryncypall ioye and delyte that god hath in man / is in the obedy-
ence and vertue of the soule; there he is customably, with marueylous
swetnesse / and greate famylarite, comfortably fedyng it with
16 goostly speche & doctryn. O thou feythfull soule, prepare thy herte
to Cryste thy spouse, that he may come therto, & by his goodnes
make therin a mansyon. For he sayth in the gospel of Johan: who
so loueth me, he shall obserue my commaundements, and my fader
20 and I with the holy goost shall come to hym, and make with hym in-
habitation by grace vntyll we brynge hym to *the* celestiall habitation
of glorie. Make redy a place in thy soule to hym that creat it / and
lette nothyng haue interesse therin that may offende hym. If he
24 abyde with the, that is lord of all rychesse, how mayst thou be
poore? he shalbe a sufficient / and a feythfull prouysoure for the in
all thyng expedient for the, in whom thou muste more constantly
hope / and beleue than in euery creature, for all creatures mortall be
28 mutable: for though they promyse neuer so suerlye / yet they may
be soone chaunged. But cryste, that is the swete firmament, euer in
one abydyng, may nat in any wyse breke his absolute promyse. Be
a frende that is mortall neuer so feythfull / or beloued, yet in that /
32 that he is mortall / & frayle, he may be chaungid. ³They that this day
be thy frendes, to morowe may be thyne ennemyes: & therefore put
no sure confidence but in god, whom thou shalt loue / and fere aboute
all thyng. Here we haue no certen habytacion; but wheresomeuer
36 we be in this worlde, we be as pylgryms and straungers, and shall
neuer haue rest *without* we be vnyte to cryst / fyxe thyne iye of thy
soule of the present thynges in this worlde, of the pylgrims that
goone by the way, which be nat taryed by the beaute of those
40 thynges that ben in theyr way; but theyr myndes renne moost of
the ende of theyr iourney. So lette the iye of your soule be fixyd
perfitly in heuen, where be true iyes, & than shall we be lesse taryed
in the vse of erthely thynges. Beware that thou encline nat so

¹ sic.² leaf 26.³ leaf 26, verso.

moche vnto ertly thynges, that thin appetite be nat therwith attached & thou made subiecte to the great enemy, the worlde, & so spiritually perisshe / Let thy medytacion be alwey of hym that is moost high, & direct thy contynuall prayer to crist; if thou can nat occupie thy 4 minde in the high contemplacion of god, rest than in the possession of oure sauour, & let thy contemplacyon rest in his blessyd woundes, & there thou shal perceyue singuler comforte in all tribulacions, bodely & gostly. And feere nat moche of the detraccion of euyll 8 speche of the worldely people, if thou gyue no cause therto. For we haue exaample of our maister crist, that was most vyle reputed / and in his moste necessyte forsaken of his frendes and aqueyntaunce. Cryste our leder wolde suffre, and be dyspyed / & we desyre to be 12 magnified, ¹& loth to suffre iniure or wronge. Criste had aduersaries & detractours / and we wolde haue all to be oure frendes and benefactours. Howe shuld thy payence be crowned without aduersite? And thou wylt suffre none aduersite, how shuldest thou 16 be the louer of cryst? If thou wylt regne with hym in perpetuall pleasure, suffre with hym here temporall tribulacyons. If thou myghtest ones perfetely entre in the inly deuocion of iesu cryste / and perceyue a lytell of his feruent loue / than thou shuldest but 20 lytell force all wor[l]dly auauntage or disauauntage, but shuldist rather ioye in iniuries & contemptes shewed to the. For the perfite loue of god incyteth man to contynu hym selfe in the inly loue of god, that is free from all inordynate affeccions, and may withoute defaute holye 24 conuerte hym selfe to crist, and in hym haue perfyte reste and fruycon. He that prayseth the good of the worlde, nat as they be extemed of the wor[l]dly peple, but as they be of price in theyr selfe, that person is very wyse, and rather instructed of god than of man. 28 That soule that hath at lyberte the inwarde mocions of vertue, & pondereth but lytell the outwarde thynges, he abydeyth nother place nor tyme to haue vertuous exerceyse in good lyfe. The inly man may sone vnite & calle to geder his inly powers & vertues of his soule / 32 for they be neuer holy occupied with outwarde thynges. The outwarde labour or exerceyse is necessarye; for a tyme it letteth his soule but lytell of his perfeccions, for euery thyng *that* behappith to hym, whether it be aduersite or prosperite, he referryth it ²to the wyll of 36 god. Loke howe moche more a man loueth any wor[l]dly thyng than it shulde be loued, so moche his mynde is distracte & lete fro the tru ordinate loue of god. If thy soule were perfytyly poured from all inordynate affeccions, euery auenture and fortune comynge to the 40 shulde be *the* augmentation of vertue & grace to thy soule. The cause why manye thynges displease or trouble *the*, is that thou art nat yet perfytyly mortified in thy selfe ne poured frome all inordinate loue of ertly thynges. There is nothing that disordreth or fyleth 44 the soule of man as in pure & disordred loue of creatures. If thou woldest seke no wor[l]dly consolacion outwarde, thou mightest haue

¹ leaf 27.² leaf 27, verso.

thy meditacion and heuenly consolacion in thy soule, the which exceedeth all wor[l]dly & transytory comforte, as heuen exceedeth erthe.

¶ The seconde chaptre, of the humble subieccyon of
4 the subiecte to the prelate.

Ho so euer be with *the* or contrary to the, laboure with all thy
w myght to haue thy lorde god with *the* in euery vyage or thing
that thou doest / and than thou mayste saye with Dauid the
8 profyte / god is my helper, I shall not fere the ennemye of man.
The most immediate meane to god with the / is to haue a good cleue
conscience. And loke, to *whom* so euer god putteth furth his hande
to helpe, ther can no aduersite hurte hym. And if thou canst kepe
12 scylence / and pacyence, thou sha[l]t withoute doute perceyue the
helpe of god in thy nede. He knoweth the tyme / and the wayes¹ of
delyueraunce, & therefore refrayne & committe thy selfe to hym. It
16 perteyneth to hym to helpe & delyuer feyth full obedyent soules fro
peryll & ieopardye. It is expedyent for our humylyacion & meryte
that somtyme other people knowe oure defautes & synnes, *that* they
may correcte & repreue vs. whan man for hys owne defautes humyleth
hym selfe, *than* he hath more compassyon of the fraylthe of other, &
20 reconsyleth hym selfe to those that haue offended hym, & contrari-
wyse he reconsyleth them to hym. Almyghty god protecteth &
defendeth the meke man obedyent, & hym he knoweth & councelleth
& enclyneth hym selfe to hym, & sendeth great habundaunce of grace
24 to him, & sheweth his secrete counsell² to hym. Also he inuiteth
him & draweth hym by grace benig[n]ly, & after his humyliacion &
depression he enhaunceth hym to glory. The meke obedyent soule
proued by iniury & confusyon maye rest in peas. For in as moche
28 it is contempned of the worlde, it is in maner constrained to fle &
rest in god. & neuer estimate thy selfe to haue perfite profite without
thou repute thy selfe most vyle of all other.

¶ The .iii. chaptre, of *the* restfull & quyet persone.

32 Loke thou first be quiet thy selfe & than thou mayst the better
pacifye other. A pacient man is more commendable & pro-
fitable *than* a great lettred man *impacyent*. A persone that is
passionate lyghtely beleueth the worst party commonly in euery
36 thyng. That person that is content applyeth euery thyng best /
and that soule that is nat well content is inquiet³ by dyuerse sus-
picious, & nother quyet in hym selfe ne yet suffereth other to be in
peace / & speketh oftymes those thynges that he nat fytyng / &
40 omitteth to speke of those thynges that were expedient to be spoken
of. He consydereth what other be bounde to do & is needygent in

¹ leaf 28.

² coucell, *orig.*

³ leaf 28, verso.

that / that perteyneth to hym selfe. Haue first a zele & a respecte to thy selfe / & than thou mayst better attende to the dedes of other. Thou art redy to excuse thy propre errorr & defautes / & wylt nat consider the fraylte of thy neyghbour. But it were more accordinge 4 to equite to excuse thy neyghbor / & to accuse thy selfe. If thou wylt that other support & suffre the, thou must somtyme charitably support & suffre other men. how farre art thou from profite, humylyte, & charite / by the which man shulde be moste wroth with his 8 owne offences. it is no great matter of pacience to be conuersaunt with meke, tractable / or charitable company, for with suche persons euery body delyteth naturally to be accompaned ; but it is a signe of great vertue & pacience to be *conversant* patiently with frowarde, wrathfull 12 & euyll manered peple, *that* be redy to proue our pacience with contradiccions, iniuries, & wronges. Blessyd be those that amonge this people be patient, for to theym by theyr pacience perteyneth the kyngedome of heuen. And that person *that* by grace can applie 16 hymselfe more to suffre patiently shall obteyne more peas, & may be called a conquerour of hymselfe / & ouer the worlde a lorde, a frende of cryst, & the inheritour of heuen.

¶ The .iiii. chapter, of pure mynde & a true entent.¹ 20

MAN is eleuate & lyfte vp from erthely thinges vnto spirituall thynges by feyth / & clenesse of mynde, as by the meane of two wynges. Thy entent must be simple without any duplecite / and thy affeccion or desyre pure from all disordenaunce. The symple 24 and true entent beholdeth god ; but the pure mynde apprehendeth & taketh taste of his ineffable swetnes. If thou be free from all inly and inordinat affeccion, there shall no good operacion let the from the way of perfeccion. That persone that entendeth bothe the pleasure 28 of god / & the profyte of his neyghbour, maye haue true & inly lyberte of mynde : if thy herte were perfytlly ordred / euery creature shuld be a mirrour of lyfe / & a boke of holy doctryne to the. There is no creature so vnperfite or vyle but in some maner it sheweth the 32 goodnes of god / if thy soule were pure from all inordynate affecciōs thou shuldest see & prayse euery thyng in due order. A pure & clene herte perceyueth heuen & hell comonly. The inwarde disposycion of man is shewyd by his outwarde conuersacion. there is no 36 ioye in this worlde to the ioye of a clene conscience. And contrariwyse there is no trouble or inquietacion in comparison of the trowble of the mynde, discontent of euyll conscience / As the Iron put in the fyre is clenched from the rust & made clere & shyninge / so the obe- 40 dyent soule made hotte in the fire of tribulacion is poured from the rust of synne & made clere in conscience, and made ardent in the loue of god / and so he is chaunged into a newe man. whan a soule begynneth to be remysse in vertuous ²labour / than it fereth a lytell 44

¹ leaf 29, sig. E. i.

² leaf 29, verso.

labour & reeuueth gladlye the outwarde consolacion. But whan it begynneth perfily to ouercome it selfe, & to walke mightily in the waye of god than it extemeth the labours / or throwles but light, the
4 whiche before were greuous / and importable.

¶ The .v. chaptre, of the propre consideracion of man.

There shulde no vertuous persons haue great confidence in their selfe, for many tymes by the meane of our presumption or
8 temptation we lacke bothe grace and wysdome of true iugement; the spirituall lyght that we haue is but lytel / & yet we lese it soone by our negligence. And dyuers tymes we be so farre ouersene, that we wyll not or can nat perceyue our propre blyndnes. dyuerse tymes we
12 be enyll in our dedis, & in defence or excusacion of them we be worse. There be dyuers that estymate / and thynke theyr dedes be done of zeale / and charite, the whiche they do by immoderate passyon and carnalyte. we be redy to repreue smalle offences in our neygh-
16 boure & to excuse oure propre great offences; we be redy to note the iniuries that be done to vs, but we consyder nat what other suffreth of vs. If we wolde consider well our propre offences, we shuld more paciently suffre & iuge the defaultes of other. The vertuous person
20 consyderynge howe he shall gyue accompte of his propre offences, considereth but litell the offences of other, for whome he shall nat answere. Thou shalt neuer be inly deuout without thou kepe sylence of other mennes warkes & wordes / & dilygently beholde thyne
24¹ owne. If thou gyue thyne attendaunce to god & to thy selfe only, the outwarde conuersacyon of other shall the lesse moue the / where art thou whan thou arte nat present to thy selfe? If thou consider al other thynges, thy selfe nat considered, what shall it anaye the?
28 Thou shalt profyt specially in gostly lyuinge if thou preserue thy selfe fro tumultuous wordly occupacion, & that religious soule may nat greatly profyte gostly that moche applyeth it selfe to secular occupacions. Let nothyng be so derely accept to the as thy lorde god
32 or thyng ordered to hym, and estymate all delectacion or plesure of any creature nat ordred to hym but vayne / a soule that perfily loueth god / & reputeth all thinge vnder god & his seyntis but smale of price. god of his incomprehensible goodnes replenisheth the worlde,
36 & is the perfite solace of soule and gladnes of herte.

¶ The .vi. chapter, of the gladness of a good conscience.

The consolacion of a good soule is in consyderacion of a good & clere conscience. Laboure euer to haue a good conscience / and
10 than thou shalt be continuallye in gladnes, & myghty to bere pacyently aduersitees. For a good conscience is euer glad amonge aduersitees / & contrarywyss an euyl conscience is euer ferefull /

¹ leaf 30, sig. E. ii.

impacyent / and inquyete. Thou mayste rest surely if thy herte beinge right repreue the nat. Be no tyme glad but whan thou doest well. The euyl people haue neuer true or perfyte rest, ne perceyueth nat the inlye peas of mynde ; for as oure lorde sayth by his prophete 4
 Isaie / there is no sure peace to wyckyd people ; and yf they thynke they be ¹sure ne doubt nat aduersyte, hauynge so great confydence in theyr selfe that they thynke nothyng may remone them from their estate. Haue no confydence in suche maner of people ; for 8
 withoute they be retourned from theyr iniquite thou shalt se *the* wrathe of god fall vpon them / and theyr subtylyte / and false way shalbe made vayne, and theyr thoughtis shall perisshe / and they also. It is nat greuous for a perfyte louer of god to ioy in tribulacion, 12
 for that is none other but to ioy in the crosse of Iesu cryste. The honour or ioye that is gyuen to man of man is but of smale quantite ; and there foloweth that ioye, for the mooste parte, heynnesse. The ioye of good people is in the conscience of them / and nat in the 16
 vayne commendacion of men / and the gladnes of theym is of god and in hym & theyr ioye in vertu & of good lyfe. Tho that desyre the true & eternal ioye forceth lytell of temporall felicite. That persone hath tranquillite & reste of herte that nother desyreth wordly 20
 commendacion, ne forceth nat of temporal commendacyon / thou art nat more holye if thou be commended, nor lesse vertuous if thou be disprayed ; and whan soener *thou* be commended or disprayed / thou arte as thou art ; & as our lorde *the* sercher of secrete myndes knoweth 24
the, so thou art vertuous or vicious ; & if *thou* consider well what thou arte withinforth, thou shalt litel force of *the* outwarde langage of *the* people / man beholdeth *the* outwarde parte of the / but god beholdeth *the* hert / man considereth the warkes, but god the entent of euery 28
 dede. It is a good sygne of a meke soule, that euer dothe ²& yet extemeth it selfe to do but litel or nought. that soule that inquireth nat nor desyreth nat outwarde testimony for it selfe, it is a signe that it hath commit it selfe holy to god / the probacion of a vertuous 32
 soule standeth nat in the commendacion of their selfe / but of god. The state of the inly vertuous man is pryncypally to order his mynde to god by obeidence & loue, & be at liberte from all outwarde inordinate affections & desyres. 36

¶ The .vii. chapter, of *the* loue of Iesu aboue al thinges.

BLessed is that soule that perfity knowynge Iesu crist loueth hym aboue all thyng / and for his loue contempneth it selfe / as it is fitynge that a kynge be most princypall in his owne reame. So it 40
 is accordinge that Iesu be ordred as a princypall in the soule of man, *the* which is his realme, as he sayth hym selfe in the gospell of Luke. The kyngedom of god is within you ; that is to saye, in the sowle of a feythfull louer of Iesu. The loue of a creature ys vayne and 44

¹ leaf 30, verso.

² leaf 31, sig. E. iii.

vnstable / but the loue of iesu. is feythfull and perseuerant. That
 persone that wyll rest / or be supported of a dyseeuuable or roton
 staffe muste of necessite fall therwith / & contrary wyse be a soule
 4 neuer so feble / or frayle / if it wyll rest or applye it selfe with all
 spirituall strengthe therof to Iesu cryste, it shalbe perfittly stablissed
 & made stronge in hym / loue hym & kepe hym before all other.
 For if all other frendes forsake the / he wyll nat leue the, ne suffre
 8 the fynally to perisshe. And thou must sometyme of necessitye be
 departid from all thy frendes of this worlde. ¹But indenour thy
 selfe to kepe this great frende Iesu, and thou shalt nat be seperated
 frome hym neyther luyng nor dyng, & thou shalt fynde hym so
 12 feythfull to the that whan all other fayle of socour & helpe towarde
 the, he shall neuer fayle. And if thou wylte anoyde all inordinate
 loue of creatures, iesu wil gladly inhabite or abyde with *the*. what so
 euer thou do to man or receyue of hym, nat ordred to iesus, is as
 16 vayne & loste. Be nat adherent ne put nat thy confidence in that
 thyng that is as an holowe stocke or a rede, hauynge no substaunce
 to susteyne the; euery man luyng in a mortall body, sayth our
 lorde, is resembled to hay. And all his bodely pleasure shall sone
 20 fade and fall, as doth the floures in the medowe / If thou attende &
 gyue hede to outwarde apparaunce of man, thou shalt sone be dis-
 ceiyued. If thou wylt busily seche solace & lucre / thou shalt fynde
 many tymes displeasure & detryment. If thou seke thy lorde iesu
 24 in euery thyng, thou shalt truly fynde hym. And in lyke wyse if
 thou seke thy selfe / thou shalt fynde thy selfe, but to thy dis-
 truceyon. For he that laboreth to haue all other thynges & iesu
 contempne, is more ennemye to *himselfe* than all his aduersaries ouer
 28 all *the* worlde mai be.

¶ The .viij. chaptre, of the famylyer anyte and loue
 of Iesu criste.

Hat soule that hath the gracious presence of Iesus hath all
 32 w thinge that is good without any difficultes, prone & redy to
 euery vertuous operacion: & where iesus is nat present by his
 grace / there is euery dede of *virtue* in maner peynfull. ²There is no
 perfite inly and goostely connsolacyon / but whan iesu speketh in the
 36 religius soule / dyd nat mary Mawdeleyne aryse sone whan Martha
 had shewed hir that hir mayster cryste iesu was nyghe and clepid
 hir? That may be called an happye houre whan cryste calleth a soule
 from lamentacyon / and wepyng, & specially of mynde. O thou
 40 soule, howe harde & vndeoute arte thou, whan iesu is nat with the
 by assistance of his grace. It is nat more damage to lese his grace /
 than all the worlde: what may the worlde anayle the without the grace
 of the maker therof? It is in maner a payne of hell to be separete fro
 44 iesu / & it is a plesaunt paradyse to be vnyte and knitte with hym by

¹ leaf 31, verso.

² leaf 32.

grace. And there shall none aduersite ne other enemye ouercome the / as longe as Iesu is with the / and that soule that seketh hym and fyndeth hym hath founde the tresour of all tresoures; and if thou lese hym, thou haste more damage than thoughe thou shuldest 4 lese all the worlde / That persone may be called moost poore that hathe nat iesus / and he is mooste ryche that hath hym by grace / it is great wisdom and cunnyng to be conuersaunt with iesus, to kepe hym with the. Labour to haue *perfite* mekenes and to be quiet / & 8 deuoute / & iesu shall abyde with the. If thou apply thy desyres inordinatly to outwarde thynges / thou reiectis *the* inwarde grace of iesus / and than thou shalt be full desolate of true amite and frenshyp / for withoute his grace & gostely conforte / thou shalte neuer 12 haue *perfytylly* gostely gladnes in hym afore all other / And also we shulde rather wyll to haue all the worlde contrary to vs than to offende hym. Amonge all thy dere & special frendes chose iesu as most dere, feythful & special, whom thou shuldest loue for hym selfe / 16 & all other inordre to hym. For ther is none other but he that hath all degrees of goodes & amyte but he alone, & therefore in hym & for hym loue both thy frendes & also thyn enemyes, & praye for them that they may knowe god & *perfitly* loue hym. Neuer coueit to be 20 commended & loued singularly, For that of ryghte belongeth to our lorde to whom none may be compared. Mixe neuer thy loue with any inordinat lone of creatures, if thou wilt knowe howe swete Iesus is. But none may taste of his swetnes without he be *preuente* with 24 grace, & specially called of our lorde, all other callynges sette aparte, so *that* thou singularly abyde with hym alone. whan *the* grace of our lorde cometh to a soule / than it is made stronge to euerye thyng that vertue requireth / & whan grace deperteth fro the soule it is 28 faynt & frayle, vnapte to do or to suffre that vertue *commaundith*, but it be with great difficulte & payne; but yet leue nat those dedes of vertue & dispayre nat, but conforme thy wyll to the pleasure of Iesu crist. For after wynter foloweth somer / after the night the 32 day, after the tempest the fayre wether.

¶ The .ix. Chaptre, of the desolacyon of wor[l]dly
consolacyon.

IT is no great maystry to contempne the *consolacyon* of man whan 36 that the soule is preuent with heuenly conforte, but sothely that soule is full ²harde bested that is desolate of conforte bothe of god and man / and yet if it can paciently suffre this for the loue of oure lorde, it deserueth to be comforted of hym / what great mystery is it 40 to be mery / and deuoute whan thou perceyuest the grace of god in thy soule redye to helpe the? That soule rydeth full pleasauntlye whome the grace of our lorde supporteth / and bereth vppe. what maruayle is it if that soule be nat ouercharged with tribulacyon that 44

¹ leaf 32, verso.

² leaf 33.

is supported of hym that is omnyppotente / and is conueyed by his infynyte wysdome? we be gladdes to haue consolacion and supportacion in all our lyfe and labours, and sory to be without them or to forsake
 4 our owne propre appetyte / and pleasure. The holy martyr, seynt Laurens, was so feruent in the loue of our lorde that he gladly forsoke nat alonly the worlde & his speciall beloued frende and preste Sixtus / but also his mortall lyfe by passion moost terryble and ferefull; he
 8 ouercame the loue of man by the lone of his maker, & he made commutation of transetory consolacion & lyfe for euerlastinge & solacious lyfe / Here we may lerne to conferme our wyll to the wyll & plesure of god, whan he of his grace taketh to his mercy any of our frendes, be
 12 they neuer so dere & specyall to vs. For lyke as we come to the worlde by his wyll & commaundement, so we must departe fro this mortal lyfe & temporall cohabitation. It is no lytel ne shorte batayle a man to overcome himselfe, and to ordre all his affections to the
 16 pleasure of god. The veray true louer of god / & studyous desyre of vertu is nat besy¹ to acqyre wordly consolacion or sensuall pleassurs ne bodelye delectacyon, but rather glad for the loue of god to exerceyse theyr selfe in harde & paynfull labours: whan the spirituall & deuyne
 20 consolacion is graunted to *the* for a tyme, repute that of his goodnes & nat of thy deserynge: be nat therof ioyfull to moche, ne presume therof vaynly, but be therof meke and circumspecte & timorous in all thy actis / for that houre shall passe, & temptacion & tribulacion shall
 24 come. And whan they come, take nat immoderate thought or sorow, ne in no wyse dispeyre nat / but mekely & paciently abyde the deuyne consolacion, for he ys of power to graunt to the more abundaunce & contynuaunce of spyrituall consolacion & swetnes than thou hadest
 28 before. And marueyle nat of suche altercacion in thy mynde, for thou arte not the first that hath had experiens of these / for the holy seyntes, prophetes / patriarkes & appostels haue had lyke altercacions of mynde, somtyme mery by dyuyne consolacions, & somtyme proued
 32 by withdrawyng of consolacion, & belapped with tribulacion & vexacion. The prophete Dauyd (hauing the consolacious presence of the deuyne grace) sayde he shulde neuer be removed therfro without ende, & anone whan he had experience of the absence of this grace, he sayde
 36 to our lorde, thou hast withdrawen thy delectable chere of thy presence, & I am made desolate / & troubled: betwene those .ii. extremities of ioy & trybulacion take we no defence, but rather pray we with David sayinge, I shall nat cesse to crye to *the* for merci, & I shall
 40 mekely pray to *the*, my lorde god: so fynallye² he procurid the frute & effecte of his prayer, as he testifyeth, saying, our lorde hath harde me, & hath mercy of me / & is made my helper, & after sayth / good lorde thou hast turned my sorowe into ioy, & thou hast belapped me with ioy.
 44 If almyghty god hath in this wyse delt with *the* great excellent seyntis, we that be of smale reputacion may take therof confidence of in god, though we haue somtyme feruour of spirit, & somtyme lacke of

¹ leaf 33, verso,² leaf 34.

deuocion & spirituall consolacion / for his spirite of holy consolacion cometh & depertith at his pleasure, as *the* holy man Job sayth, Thou graciously vysytest him in the morowtyde, and shortly afterwarde thou proudest hym by mater of pacience. And therefore wherin shall I 4 truste, or in whom shall I haue confidence but in the great mercy of god / & hope of the heuenly helpe? If I myghte haue the assystence of good deuoute men / the helpe of holy bokes / and the royall & noble prosesse of scripture / also incyted to deuocion by *the* meane of 8 swete melodyous songe / all those thinges may lytell auayle / whan I am lefte to my frailte & pouerte without grace / than there is no better remedy but by pacience to remoue our owne wyll & conferme vs to the wyll of god. Johan Gerson, the auctour of this treatyse, 12 sayth: he neuer had knowlege of religious person, but he had at sountyme subtraccion & demynucion of gostly swetnes, feruour & deuocion. There was neuer religious soule so illumined or so rauissshed in *the* vision of our lorde but it was proued by temptacion 16 other afore or afterwarde. For ther be none worthy to haue *the* hie deuyne contemplacion, ¹ but if they be exercysed first with some tribulacion for the lone of god / it is prouyded by the great wysdome of god to the electe soules, to haue temptacions as a signe or token of consolacion to come. For to those that be prouyded payently by tribulacions be promysed of our lorde heuenly rewarde & consolacion, as it appereth by the sentence of the holy gost shewed by *the* mouthe of the holy euangelyste Iohan, seyinge, whosoener ouercometh tribulacion by 24 pacience, vyce & synne by resistence, shalbe fedde *with* the frute of *the* tree of lyfe, *that* is with the clere deuyne vision & vnspekable fruction of the blessyd godhede / & also the deuyne consolacion is graunted vnto man for to make hym more stronge to suffre aduersite. And 28 anon folowith temptacion, lest *that* man take any elacion of *the* gostly consolacion. The deuyl slepith nat, ne *the* fleshly appetis be nat yet mortified / & therefore prepare thy selfe to batell, for thou hast enemies on euery syde, he *that* neuer lesith to assayle *the*. 32

¶ The .x. chaptre, of yeldinge thanks to god for his graces.

Hy secheste thou reste, whan thou arte ordeyned in this lyfe to w labour. Apply thy selfe more to pacience than to consolacion / 36 or pleasure / to the crosse of penaunce rather than to temporall ioye / and pleasure. There is none so seculer or wor[l]dly, but if they myght haue contynuaunce of spirituall consolacion they wolde gladly accepte it, For the spyrytuall Ioyes excede all other wor[l]dly consolacions & bodely pleasures. All wor[l]dly & bodely plesurs be transe- 40 tory & mixte with somdele of vnelenes. But the spirituall plesurs & desyres be ²pure, honest, & ioyfull, procedynge of vertues, & graunted of our lorde alonlye to pure & clene myndes. But this tranquylyte 44

¹ leaf 34, verso.

² leaf 35, sig. F. i.

of gostely consolacions is many tymes ouerflown by the outrageous tempestis of temptacion. The false lyberte of luyng, & great confidence in our owne selfe, be two thynges moche contrary to heuenly
 4 visitacion & consolacion. Our lorde shewith his goodnes to man, grauntynge to hym *the* grace of gostely consolacion. But man sheweth his vnwyse neclygence / whan he withdraweth condigne thanke, ne imputeth nat this grace only to oure lorde, & therefore we be nat
 8 worthy to haue his mercyfull grace to abyde with vs. Grace is euer graunted to the meke soules that euer be redy to yelde thankes to god for his mercyfull benefaytes / & contrariwyse grace is withdrawn from the vnkynde & the elate persone. I desyre nat to haue that conso-
 12 lacion / by the which the compuncion of hert may be mynysshed / or remoued / ne that desyre or loue that *with*drawith contemplacion & inciteth my frayle soule to elacyon / enery excellency is nat holy, ne euery desyre pure / ne euery swetnes good & holsome.
 16 Ther be dyuers thynges full dere to man / that be nat accepte to god: we shuld accept gladly the grace wherby we may be made humble / & tymorous to God / and more prompte to forsake our propre appetytes / & wylles. That soule that is perfytelye en-
 20 fourmed with the rewarde of grace & lernyd with *the* rod of subtraction of grace, hath none audacite to ascribe any vertu or grace to it selfe, but rather it reputeth / & confesseth ¹it selfe pore and naked / yelde thou to god that is his, & to thy selfe that is
 24 thyne: that is to say, thanke our lorde for his graces & thy selfe for thy synne / for the whiche iuge thy selfe worthy for to haue payne & subtraction of grace. There may no soule attayne this hyghe degree of grace or perfeccion, ne stande therein without it grounde it
 28 selfe in humylyte & obedyence. Tho that be moost precious & highe in the sighte of god, be moost vyle & lowe in theyr *propre* consideration / & the more precious that they be in grace the more meke they be / full of trouthe of heuenly glory, nat audious of worldly vanite.
 32 Tho that be roted & perfytly fixed in the drede & loue of god, maye nat in no wyse be obstynat or prowde. And tho *that* ascribe all the goodes that they receyue to almighty god, they be nat desyrus of the wayne commendacyon of man, but they rather desyre the glory &
 36 commendacion which is of god alone, and they labour that god be honoured & loued of all his sayntes, & they referre all theyr labours to the same ende. Be thou kynde in yeldyng thankis to god for the smale benefaytis, that therby thou mayst deserue more great and
 40 profitable graces. Repute *the* lest gyftes of god great, and the naturell dyfformytees and speycall tokyns of loue / for they be medecyns & meanes to meke our selfe. If we wolde consider perfytly the honour and dignite of the lorde that graunteth vs those gyftes, we shulde
 44 exteme no gyfte lytle ne vyle. Howe may we iuge that thyng lytell in acceptacion that is gyuen of *that* great kynge, maker & gonerer of the worlde, with ²out whose wyll & prouidence there falleth no

¹ leaf 35, verso.² leaf 36. *sig.* F. ii.

lefe fro the tre. And therefore he gyueth to dyners of his electe people peynes, tribulacions bodely & gostly, as menes of euerlastyng promotion. who so euer desyre to retayne the grace of god, let hym be dyligent in yeldyng thanks for the graces that he hath receyuid. 4 And euer apply thy selfe to wysdome & mekenes, lest *that* thou lese the grace that thou haste receyned. If it fortune by temptacion or fraylte to be withdrawnen from the / say inly in thy soule that thou hast deserued the subtraccion therof, & patiently & humbly pray for 8 *the* recoueryng therof: thou mayst nat by thy propre merytes be restored to the mercy & grace lost by synne, but by the meane of faderly pyte & moost mercyfull passion of Iesu cryste.

¶ The .xi. chaptre, of the smalle noumbre of the louers 12
of the crosse of Iesu.

IHesus, the heuenlye kyng, hath many louers of his heuenly kyngedome: but there be fewe that wyll take his crosse & folow hym. There be many desyrers of his consolacion, nat of his trybula- 16 cion; he hath many redy to be parteners of his table & repaste, but none of his abstinence & penaunce. All men wolde be glad to haue ioye with hym, but there be nat many that desyre payne / & tribulacyon for his loue. Many foloweth hym to be parteners of the 20 fraccyon of his brede, but there be fewe that wyll patiently drynke with hym of his chalice of trybulacion. And many maruelously commende hym for his great myracles, but many of theym be lothe¹ to folowe the shame & vylete of his crosse. There be many that 24 folowe hym in prosperite, & loue & blesse hym as longe as they receyue of hym prosperite and consolacion. And if he withdrawe hym selfe for a seson fro them, by shewyng no tokyns of plesure or consolacion, they fall soone to lamentable complaynyng & despera- 28 cion. Tho that loue that lorde nat for prosperite ne consolacion of mynde alonly, but principally for hym selfe, they blesse hym as hertely in temptacion & tribulacion, or any other necessite, as they do in theyr perfyte prosperite. And if he shulde gyue to them euer in 32 this worlde aduersyte, yet they shulde euer loue and thanke hym. O howe myghty is the pure loue of Iesu nat permixed with any inordinauns of fauour or affeccion. Tho that seche of god pryncipally by prayer or any other vertuous pleasure, bodely or gostly, may be 36 called rather couetouse marchauntis / than liberall louers: the reason hereof we may perceyue, for tho persons apply theyr service / & loue to our lorde for his benefaites, & they serue & loue *the* benefaites afore god / & they loue *the* benefaytes & gyftes in that they be profit- 40 able to theyr selfe / & so suingly they may rightfully be called louers of theyr selfe rather than of god. It is ful hard to finde any person so spirituall *that* is perfytly fre from all inordinate affeccions. That persone shulde nat be profitable or desyrer only of those *that* be nere 44

¹ leaf 36, verso.

hym, but of *the* farre extremytes of *the* worlde. If a person were so
vertuous that he wold leue all the worldes substaunce, & do great
 penance / & had all knowlege, and were feruent in deuocyon, ¹yet
 4 he shulde nat attayne the most excellent & great *perfeccion* in
 lyuynge, to the whiche he may nat aproche without, all other thynges
 forsaken, he vtterly renounce his owne selfe & holy forsake his owne
 wyll & lyuynge, & beinge at liberte & fre from all pryuate & seuerall
 8 affections & desyres; & whan thou hast done all that thou knowest
 to be don, exteme & iuge thy selfe as thou hadest of thy selfe no
 thyng done, & as the auctour of truthe, our sauour, sayth: whan
 we haue done that is possyble to be done, yet we be of our selfe
 12 vnprofitable seruantes, & nat worthy to be rewardid but of his
 grace / than we, beyng pore & frayle in body & soule, voyde of all
 meritorious *vertue*, may conueniently say with the prophete David,
 I am desolate & pore. There is none more ryche, none more fre,
 16 ne at lyberte, nor more of power than *the* soule that knoweth it selfe,
 & wyl be redy to forsake nat [only] all wordly thynges, but also it
 selfe, & repute & iuge it selfe moost vyle of all other.

¶ The .xii. chaptre is of the royall & victorious waye
 20 of the holy crosse.

There be many that repute *the* wordes of oure sauour harde and
 peynefull, whan he sayth we may nat be his disciples without
 we denye and renounce our owne wyll, and take the crosse and
 24 folowe hym. But it shalbe more peynefull and sorowfull withoute
 comparison for to here the wordes of mouthe in the extreme & last
 iugement / whan he shall pronounce the wordes of perpetuall damp-
 nacyon, saynge to the reprobate creatures: Go ye fro² me for euer,
 28 to be in perpetuall fyre, that is ordeyned for the deuyl & his aungels.
 Tho that now here the worde of god and be gladde to folowe it /
 than they shall nat be astonyed of theyr owne partye herynge the
 wordes of dampnacion of the reproued people; whan our Lorde
 32 shall come to deme all the worlde, the sygne of the crosse shalbe
 heuen, and so those that be true seruantes of the lorde that was
 crucified / & at that day hauynge his conisaunce or signe, that is to
 saye, the crosse of penance, than may they haue full sure accesse to
 36 hym, theyr maister & Iuge / why ferest thou to take the crosse of
 shorte penance, wherby thou mayste come suerly to the perpetuall ioy-
 full kyngdome / in *the* vertue of the crosse is spirituall helthe & lyfe,
 40 protection from oure enemye / & infusion of heuenly swetnes / *the*
 strength of mynde, *the* ioy of the spirite / there is profitable & excellent
 vertu with *perfeccion* of holynes of lyuynge. There is no helthe of
 the soule ne hope of heuenly lyfe / but by the vertu of the crosse /
 and therefore take *the* crosse of penance, & folowe Iesu thy leder into
 44 euerlastyng blysse. He hath gone before the, berynge the crosse / &

¹ leaf 37, sig. F. iii.² *Orig.* fro-³ leaf 37, verso.

therupon for thy loue suffred deth / than take the crosse of tribulacion, sikenes, or other diseases, & desyre to suffre deth for his loue / if thou wilt be assembled to hym in pacientlye sufferynge payne, trybulacion & deth / than thou shalt be pertener of his plesure, 4 consolacion, & perpetuall lyfe & ioy. Than beholde what vertue cometh by the holy crosse / & what habundaunce of grace by the ardent desyre to suffre deth for the loue of our lorde. There is none other way to come ¹to lyfe & inly peas / but by the way of the crosse 8 of penaunce & contynuall mortification of our rebellious sensual partis. Go whether so euer thou wylt, & enquire what soeuer thou desyrest, but thou shalt neuer auowe the vnder the fende a more excellent & sure way than by the way of imitacion of the holy crosse / Dispose thy, 12 selfe & order euery thyng after thy propre wyll & desyre / & thou shalt fynde thou must euer suffre other frely & by thy wyl, or violently & agaynst thy wyll; & so thou shalt nat auoyde the crosse, outhir sikenes & payne in thy body / orellis by tribulacyon in thy 16 soule. Somtyme our lorde delecth with the as he wolde forsake the / and somtyme by his wisdom he suffreth the to be iniured & vexed of thy neyghbor, & somtyme of thyn owne selfe; and there is no remedye ne alienation, but thou must patiently suffre tyl it pleseth the 20 great phisicion to sende alegians & remedye to the. For he wyll that thou lerne to suffre trybulacion, that thereby thou mayst be made more humble, & holy conuerte thy selfe to hym. There be none that perceyue, or inly or hertly foloweth the glorious passion 24 of crist, as tho that for his loue or the profit of theyr soules hath had conformable payne. This cros of tribulacion is euer redy, & alydeth the in euery place, & therefore thou maist nat auoyde it in any place; for if thou were secluded fro all the worlde / yet thou shuldest 28 haue experience of this crosse of trybulacion in thyselfe. Conuerte thy selfe to those about the / orellis to those that ben vnder the / and about the, and loke within the. And in all those / thou shalt fynde the crosse of ²temptacion and tribulacion / and therefore it is ex- 32 pedyent to the ener to arme thy selfe with patience, yf thou wylt haue inly peas and the crowne of perpetuall tryumphe and ioye. Endeouore thy selfe to bere this crosse of tribulacion patiently / and it shall susteyne the myghtylye, and lede the to a ioyfull ende, where 36 thou shalt neuer bere the burden of any kynde of tribulacion or temptation. If thou bere this crosse agaynst thy wyll / than thou berest a burden that more chargeth thy selfe / & therefore, in as moche as thou must of necessity bere it / applye thy selfe that thou patiently 40 susteyne it / and doute the nat if thou abicte it / & put it away, but thou shalt haue another, & paraenture a more heuy and greuous to susteyne: thynkest thou to auoyde that neuer mortall creature yet might escape? What saynt, fro the begynnynge of the worlde to this 44 day, hath come to heuen without this crosse of tribulacion? No, nat the sonne of god, oure sauour, the whiche from his firste comynge

¹ leaf 38.² leaf 38, verso.

into this worlde vnto his departynge, was nat the space of one houre
 alienate from the peyne of the crosse and trybulacion. It was
 behouable that cryst shuld suffre deth and aryse agayne / and so to
 4 entre into his glorye. How shuldest thou, synfull creature, thynke
 that thou shuldest go to heuen by any other waye than by the
 playne / ryght and hygh kynges waye, that is to saye the waye of
 the crosse?. Desyreth thou to come to heuen by pleasure & loye?
 8 Nowe seth the ledar of lyfe, with all his martyrs, haue paste by the
 way of trybulacion and the crosse, who so euer 'intende to come to
 heuen withoute the way of trybulacion & the crosse, they erre from
 the ryght waye, for all the way of this mortall lyfe is full of myseres
 12 & crosses of tribulacion. And euer the more a soule prolieth in
 vertue, the more peynfull crosses and greuous trybulacions it shall
 fynde, partly for the fende assaileth more fiersly those persons whom
 he seeth encrese more in vertu. The seconde cause is / for the more
 16 strongly a soule encreasith in vertu, the more desyre it hath to be
 eleuate frome the incommodytees of this temporal exyle, and to be at
 lyberte in the perpetuall ioy & propre cuntry. But the soule thus
 vexed with manyfolde affeccion, may syngulerlye be reconfortyd
 20 whan it perceyue that, euery trybulacyon pacyently and by grace
 onercome, it shalbe rewarded with the frute of euerlastynge lyfe.
 And euer *the* body is punysshed with peyne and trybulacyon, the
 more shal the soule receyue of spirituall strengthe & consolacion.²
 24 And somtyme the soule is so reconforted in aduersite and tribulacion
 that it wolde nat be without them, considerynge that therby it is
 made comfortable to oure sauoure Cryste. And also it consydereth
 well that the more peyne and tribulacyon it may suffre for his loue / *the*
 28 more acceptable it shalbe in his syght. Howe may this be, that man
 by pacience suffereth and desyreth that nature fleeth / and hateth? nat
 by no vertue in man, but by the synguler grace of Iesu cryste. It is
 nat the naturall appetite of man to loue / and suffice a peynfull
 32 crosse, to chastyse the bodye / and subdue it to the seruyce of the
³spirite, to fle honours / & gladly accepte repreues & iniuries, to
 dispyse hymselfe and desyre to be dyspyed, pacyently to suffre all
 aduersitees, with shames & repreues / & to desyre no prosperite in
 36 this worlde. Beholde thy selfe well / & thou shalt well perceyue
 that if thou haue those thynges aforesayde, thou hast nat them of thy
 selfe; but if thou wylte applye thy selfe & haue confidence in god,
 he shall sende the fro heuen, *that* thou shalt haue these vertues; &
 40 also thy sensuall *partys* *with* the worlde shall be made subiectes to
the / & if thou wylt arme thy selfe with *the* quicke feith & the crosse
 of iesu cryst, thou shalt nat nede to fere the ennyous subtyltye of the
 feende / *than* prepare thy selfe as a feythfull seruaunt of iesu criste,
 44 to bere his crosse constantly / consideringe how he, thy lorde, dyd
 bere it for the peynfully & mercifully; order thy selfe to suffre unni

¹ leaf 39.² consoliacion, *orig.*³ leaf 39, verso.

aduersitees / iniuries & wronges in this miserable life, & so thou shalt haue hym with *the* where so euer thou be, also thou shalt fynde hym where so euer thou hyde *the*. Than if thou desyre to be dere & a frende to thy redemer, & haue parte of his consolacion / 4 desire affectually to drinke with hym of his chalys of trybulacion; desire no consolacion ne prosperite but at the wyll of god, & order thy selfe to suffre tribulacions / & repute them as the moost speciall consolacyons / for they be *the* redy meanes to come to the heuenly & 8 perpetuall consolacions / whan thou comest to that degre of pacyence, that tribulacion is swete & plesaunt to the for the loue of God / than exteme thy selfe in good state / and that thou hast founde paradyse in erth / And as longe ¹as it is greuous to the to suffre, & enforceth 12 thy selfe to fle tribulacion, so longe thou art nat in the *perfyte* state of pacyence; and wheresoeuer *thou* fleest, thou shalt fynde trybulacion nere *that* followeth *the*. If thou ordir thy selfe euer to suffer paciently & to haue remembrance of thy dethe / than thou shalt perceyue thy 16 selfe in good state, & also in quietnes & reste. If thou were so *perfyte* that thou were rauysshed spiritually with Paule into *the* thyrd heuen, thou shuldest nat be sure thereby to be without aduersite. For our sauour, spekyng of Paule, saythe: I shall shewe hym howe many 20 thynges he shall suffre for my name. Than if thou wylte serue and loue thy lorde perpetually, thou must nowe suffre & say many tymes to thy selfe: wolde to God I were able to suffre for the name of my swete lorde Iesu. For thereby thou shuldest gyue occasyon of 24 speciall edificacion of thy neyghboure, great glorie to thy selfe, and exaltacion of gladnes to the holy *angels*. All people in maner recomende pacyence; but there be fewe that wyll vse it. Thou *that* takest great labours on the, and sufferest moche for the loue of *the* 28 worlde / and worldly thynges, by great reason thou shuldest be glad to suffre a lytle for the loue of the moost true louer, criste. And euer the more thou mortifye discretely thy selfe, *the* more thou begynnest to lyue in the sight of god. There is no persone apte to 32 comprehend heuenly thinges without they submit their selfe to suffre aduersyte for the loue of criste. There is nothyng more profitable for thy selfe & acceptable to god, than to be pacient & glad to suffre for the loue ²of hym. And if prosperite & aduersite 36 were put in thy eleccion, thou shuldest rather chose aduersyte / than desyre to be recreate with many consolacions; For by aduersite thou arte made conformable vnto Cry-ste & all his seyntes. Our meryte & perfeccion of state standeth nat in great, plesaunt, & delectable 40 consolacyons, but rather in greuous temptacions & tribulacions, & penalite of lyfe. If there had be any more expedient meane to the helthe of man / than to suffre payne / & tribulacion, our lorde crist wolde haue shewyd it by wordes & exaumples. But he exorted his 44 disciples / & all other that wolde folowe hym to heuen, to take *the*

¹ leaf 40.² leaf 40, verso.

crosse as the moost medyate meane to folowe hym, sayinge, who that woll folow me to heuen, they must denye theyr owne selfe, forsakinge theyr propre wyll, & take the crosse of penaunce & folow me. After
 4 all these thinges redde & perfittlye serched, it foloweth as a fynall conclusion that it is behouable to vs to entre into the kyngdome of heuen by many tribulacions.

¶ Here begynneth the .iiii. boke.

8 ¶ The firste chaptre conteyneth the inwarde spekyng
 of our lorde Iesu criste to mannis soule that he hath specially chosen.

12 **L**O, sayth suche a feythfull soule, I shall attende / & here what
 our lorde shall speke in me / blessyd is *that* soule whiche herith
 our lorde god speke in it / and that conceyueth of his mouth a
 worde of consolacion. ¹Blessyd be the eris *that* here the styll
 spekyng or rownyng of almyghty god / and pondereth nat the
 16 dysceytfull callynge or pryue moung of the worlde / blessyd be the
 eres that rest nat in the flateryng / or wordly voyce outwarde flowynge,
 But rather heryng trouth that spekith and enfo[r]meth marnes soule
 inwardly. Blessyd be the eyen that be shytted to *the* delectable syght of
 20 outwarde or wor[l]dly thynges, and that gyue hede deuoutly to gostly
 thynges. Blessyd be they that by grace and by the lyght of soule
 perceyue the true inly entent of scripture, & that prepare them dayly
 by exercyse of soule to conceyue the celestiall priuetees. Blessyd be
 24 they that labour busilye in soule to beholde & loue god almyghty & his
 pleasure in all thynges, & for that auoyde from them all wor[l]dlye
 busynes or desyres that let such deuocion. O thou, my soule, attende
 & gyue hede to the premysse, and shytt thy senses or sensuall partes,
 28 that thou mayst here gostely what thy lord speketh in the inwarde
 inspiracion. The lorde & louer saith to the, I am thy helth & peas
 & lyfe euerlastyng, Ioyne and knytte the surely to me / & thou shalt
 fynde rest and peas of conseyence and, after this, euerlastyng peas
 32 & lyfe. Forsake the loue of foule & transetory & erthly thynges, &
 dilygently seke euerlastyng thynges. what be all temporal thynges
 but disceyuable, and what may any creature helpe the if thy lorde
 36 god that made the forsake the / wherfore refuse thou all wordlye
 thynges, & ioyne and cleue by clene and stedfast loue and seruyce to
 almighty god, thy redemer, that thou ²maist hereafter attayne the
 eternall felicitye in heuen.

¹ leaf 41, sig. G. i.

² leaf 41, verso.

¶ The seconde chaptre, howe treuthe speketh inwardly to mannes soule without noyse.

A Denoute soule, after that it hath harde the swete instyllaunt spekyng of his lorde god, as a man inflamed with loue, desyreth 4 more longer speche with our Lorde, sayinge with the Prophete Samuell thus / Speke, good lorde, for thy seruauent is redy to here the / I am thy seruauent, gyue me vnderstandyng to knowe thy commaundementes & sayings. Bow & make my hert & soule to fele 8 & folow thy wordes, & instyll into my soule thy holy techinge & wordes, as the dewe droppeth vpon the grasse. I say nat as the chylde of Israell sayd to Moyses: Speke thou to vs & we shall here the gladly; let nat our lorde speke to vs lest we dye for drede. So 12 be it nat with me, good lorde. But rather I beseeche the humbly & desirously with the prophete Samuel *that* thou vouchesaue to speke to me thy selfe. I shall here the. Let nother Moyses ne none other prophet but thou, good lorde, the inwarde inspirour of all prophetes, 16 speke to me & *in* me, For thou only without them maist perfittly teche me. They without thy goodnes can nat profyte me. They may well profer & vtter thi wordes, but they cannot gyve the spirite of vnderst[and]yng; they profer fayre wordes, but if thou worke nat 20 with theym, they make none ardoure inwarde; they shewe fayre letters & wrytinges, but thou alone openest theyr sense; they profer great misteries, but thou alone openest the clere vnderstandinge of them. ¹They shewe thy commaundementes to be fulfilled, but thou 24 alone helpst vs by thy grace to perfourme them. They shewe vs the way that we shulde walke *in*, but thou alone doest comferte vs to go ther *in*; they worke only withoutforth, but thou only illumyniit within forth. They only water outwardly / but *thou* gvest vs the 28 frute of grace & good workes. They crye & speke to vs *in* outwarde wordes / but thou gvest vnderstandinge of *that* we here: wherfore I beseeke the that I may here the speke to me / & nat moyses, lest I dye & be voyde of the frute of good lyuyng, if I be only outwardly 32 monished & nat inflamid *inwardly*, that nat thy worde be only herde / & nat fulfillid indede / knowyn / & nat loued / beleued & nat kepte / & so be to me dampnacion / speke thou, good lorde, to me & thy seruauent shalbe redy to here the; for thou hast the wordes 36 of eternall lyfe shyt in the. Speke to me, I beseeche the, *the* wordes of consolacion & comferte to my soule, & to the amendement of my lyfe to thy euerlastyng laude & praysyng in heuen.

¶ The .iii. chaptre, howe the wordes of God shulde be 40 mekely herde / & howe many ponder them nat in theyr conscience.

OUR lorde speketh to his deuoute seruaunt, sayinge thus / My
sone, gyue hede to my wordes; they be full swete, *precellinge* all
wisdom & cunningge of philosophers & wyse men of this worlde; my
4 wordes be *spirituall* & gostly lyfe / & nat paisible in mannys mynde /
they be nat to be applyed ne drawed as vaine complacens / but to be
harde stedfastly in sylence¹ and peas of soule, and to be taken with
all humilyte & desyre of the soule. The deuoute seruaunt of god
8 answereth his lorde god thus, sayinge to hym, Blessyd is that man
that thou doest enforme and teche, good lorde, to vnderstande
thy lawes & commaundementis, *that* thou mayst so spare hym in the
day of thy wrath fro thy indignacion,² that he be nat lost without
12 comforte in the lande of dampnacion. Oure lorde sayth agayne :
I haue taughte prophetes, with other fro the begynnynge of the
worlde hytherto; & yet I cesse nat to enforme men / but many there
be that be harde & defe to here my wordes. Many here more gladly
16 the wor[l]dly spekyng / than godly or gostly spekyng. Many folowe
gladly theyr fleshely appetytes of theyr body / than the pleasure
or commaundement of god. The worlde promitteth & somtyme
gyueth vs temporall thynges and lytell of valure, for the whiche we
20 serue it with great desyre. But God almyghty promytteth & gyueth
vs hye thynges & eternal, & yet men be dulle & slowe to his seruyce
and to attayne such rewardes as he promytteth. who so serueth &
obeyeth god almyghty in obseruyng his commaundementis, as it is
24 obeyed to wordly prynces & maysters? Almoste none / for a lytell
fee or prebende great Iourneys & harde labours be take an hande for
such wor[l]dly lordes, & for the eternall lyfe skarsly we may any labour
or any hardnes suffre. So a vyle pryce is busily sought, & an exee-
28 lent rewarde is put vnder. For a peny to be gotten or won, we wyll
lightly put our body & soule in ieperdy & auenture, & for a vaine
³thyng & a lytell promyse we gyue ofte our selfe day and nyght to
great fatygacyon / but alas, for god almyghty, that is euerlastyng
32 goodness & rewarde of ryghtwyse people / for the vnspectable &
inestymable Ioy in heuen / or for the hye honour & glory intermy-
nable for to be had in rewarde in heuen / we dysdeyne & be slowe to
suffer a lytell fatygacion / Be thou ashamed, sayth our lorde god to
36 slowe folke, and repreue them with theyr seruyce, *that* worldly folke
be founde more dyligent to theyr perdyccion / than be to euerlastyng
lyfe / they ioy more in vanyte than other in trothe or stedfast
thynges / & yet they be ofte frustrate of that that they truste vpon /
40 but the promyse of our Lorde god deceyueth no man / for he is true
& faythfull all his wordes & behestys to suche folke specyally that
serue hym vnto theyr ende / I am, sayth he, the rewarde of all
good folke, and the prouer and helper of all deuoute men / wryte
44 my wordes, sayeth he, in thy herte & thynke vpon them / they shall
be to the right necessary in tyme of trybulacyon / Thou shalt vnder-
stande in tyme of my vysytacyon these thynges *that* thou redist

¹ leaf 42, verso.² *Orig.* indignacion.³ leaf 43, sig. G. iii.

before & vnderstande nat / I am wonte to vysyt, sayth our lorde, my seruauntes in two maner wyse / that is to say, by probacyon and consolacyon. I prone them dayly by rebukynge theyr vyces & defautes / and I comferte them agayne by exortacyon to vertu and 4 to the encrease of grace / He that hereth my wordes and dispyseth them / hath *that* shall iuge hym in the last day.

¶ The .iiii. chapter, how by prayer we may opteyne to deuocyon. 8

Thou, good lorde, arte all goodnes / I am nat worthy to speke to the, thy eccellence is such. I am thy moost poore seruaunt & moost abiecte worme, moost poore & contemptible of all other, for I am very noughte / nothyng hauynge, ne nothyng of valour / thou 12 alone, good lorde, art god ryghtwyse & holy / thou arte almyghty / thou gyuest all thyng, thou fulfyllest all thynges / leuynge all on'y the synfull voyde of grace / haue mynde, good Lorde, of thy merytes & fulfill my herte with thy grace, for thy workynge is neuer voyde / 16 Howe may I lyue without great anguysshe & perplexyte in this wretched lyfe, but if thy grace & mercy comferte me / wherfore I beseeche *the* that thou turne nat thy gracious face of helpe from me / tary nat thy visytacion from me, *withdraw* nat thy swete consolacion 20 fro me / that nat my soule be aryfyed & be made as drye erthe, without the moystoure of grace / good lorde, teche me to knowe & fulfill thy wyl, teche me to lyue humbly and worthely in thy pleasure, for thou arte all wysdom, *in the* whiche thou knewe me before 24 the worlde was, and before I was brought into this lyfe by naturall byrthe.

¶ The .v. chapter, how we ought to beleue truth & humilite before god here. 28

SOn, sayth our lorde, walke before me alway in truth & symplycite [of] herte, & all doublenes auoyde from the ; in suche wyse do alway seke me / he that walketh before me and alwey in trouth shalbe safe from all perylles / & Ieoberdyes / & trouth shal delyuer 32 hym fro deceyuours & from the detraction of yll men / And if trouthe de²lyuer the, thou shalt be very fre from the vayne wordes of men in this worlde, & shall nat set by them / it is true, sayth a deuout soule to god, that thou sayst ; be it done after thy sayinge / thy trouth teche 36 me / kepe me & brynge me to saluacion & good ende, & delyuer me from all euyl affeccion / from all inordynate loue, so *that* I may walke with the, good lorde, in lyberte & fredom of herte / Truth sayth agayne to such a soule, I shall teche the thynges that be rightwyse 40 & plesaunt before me / Remember thy synnes past with great dis-

¹ leaf 43, verso.² leaf 44.

pleasure and heynes, and repute *the* nat any thyng of valoure for any good dede that thou haste done / Thynke verely thou arte a synner bewrapped and bounde in many passion & synnes, thynke that
 4 of thyn owne selfe thou art nought & soone turnest to that *that* nought is, thou arte soone ouercom with synne, thou art soone troubled & ofte broken with passyons of synne, thou hast nothyng of thy selfe *that* thou mayst magnify thy selfe of / but many thynges
 8 thou hast / wherfore thou oughtest to vylpende *the* / for thou art more feble than *thou* knowest thy selfe / therefore let nothing *that* thou doest seme to great of pryce / of all thynges *that* thou doest esteeme nothyng *precious* or in valour, or in reputacyon & laudable /
 12 but that thyng *that* is eternall, so *that* the euerlastyng trowth be pleasaunt to *the* before any thing ellys / & *that* all vylte or synne, specially thyn owne synne & foulenes, dysplease *the* so *that* nothyng be to the so odious / as synne & wyckydnes, *the* whiche ought to
 16 displease the more than the damage or losse of any other worldly thyng / Some there be that ¹walke nat clerly before me / but they be led by pryde & curyosyte to serche & knowe my secretys & the hye thynges of my godhed / & so they be neelygent about themselfe to
 20 knowe theyr synnes & gostly helth; such persons fall oftentimes into temptacions & greuous synnes lefte to them selfe, for theyr pryde & curyosite *that* they folowe / drede thou therfore the iugementes of God & *the* importable wrath of god almyghty / dycusse nat ne
 24 enserche the marueylous warkes of god, but consyder thou well thy synnes & wickyndnes, how ofte & in how many great thynges thou has offendyd & trespassyd ayenst god / & how many good thynges thou hast lefte vndon of rechelesnes / some folke ther be *that* bere
 28 theyr denocyon all in bokes / some in Images and some in outwarde tokens & fygures / some ther be that bere me in mouthe, ofte namynge me in worde, but lytell in herte / and some other therbe / that haue theyr intellegecyon or reason clerly illumyned *with* the lyght of vn-
 32 derstandynge, & theyr affecte so pouged of erthely thynges that they alway aspyre to eternall thynges, greuously berynge to here com-
 menyng of erthely thynges / takynge but scarsly of such thynges as be necessarily requyred to natural lyfe / such knowe what the spyryte
 36 of trouthe speketh in them, the which techeth them to despyse erthely thynges & to loue heuenly goodes / and to despyse the worlde & worldly thynges, and to desyre euer heuen and celestyall thynges.

¶ The .vi. chapyter, of the marueylous desyre and
 40 affecte of the loue of God.

²O Thou fader celestiall, the eternall fader of my lorde iesu criste, I loue the & blesse the, for thou hast vouchesaue to remembre & beholde me louingly with thy gracious consolacion. O thou fader
 44 of mercy & god of consolacion, I thank the that thou comfortest me,

¹ leaf 44, verso.² leaf 45.

vnworthy to haue any consolacyon. I blesse & prayse *the* alway,
 with thy only begotten sone & *the* holy goste without ende / whan
 thou, good lorde, my louer, as thou arte of all mankynde, shall come
 into my herte, all my inwarde partes shall ioy. Thou art my ioye / 4
 thou arte my hope / & refuge in the tyme of my tribulacion; but for
 as moch as I am imperfite of *vertu* & feble in loue, Therefore I haue
 nede to be comforted and helped of the; wherefore I besech thy
 endeles goodnes to vsyte me oftymes / and instructe me with thy 8
 holy disciplenes and techynges. Delyuer me from passions / & helpe
 my hert fro all inordinat desires & affeccyons. Se that I inwardly
 be purged & eleuate from wor[l]dly affeccyons, and may be made apte /
 and able to loue the, good lorde, spiritually stronge in pacience to 12
 suffre for the / and stable by perseueraunce in goodnes. Loue is a
 great thyng & an excellent vertue / that maketh euery greuouse &
 harde thyng light / swete / importyble thinge easye to bere / and
 bitter thynges swete & saurable. The loue of iesu, perfyghtly in- 16
 prynted in mannes soule, maketh a man to doo great thynges, and
 exorteth hym thereafter alway to desyre more and more perfyght
 thynges. Goostly loue desyareth euer to ascende to heuenly goodes,
 & vilypendeth all erthly thinges,¹ his necessities saued. Suche gostely 20
 loue coueteth to be fre and alienate from all wordly occupacions, lest
 that his inwarde syghte of soule be darked / or letted, ne his affec-
 cion to goostly and heuenly thynges be letted from his liberte by
 wor[l]dlye thynges. Nothyng is more swete than is loue / no thinge 24
 is more stronge than loue; nothyng hygher / larger / meryer / fuller
 ne better in heuen / or erthe. For loue cometh of god: ne it may
 nat rest fynally in any creature lower than god / It maketh a man
 renewe / & ioye. It maketh a man fre in his soule, without any 28
 retaynyng of synne. It maketh a man set noughte by wor[l]dlye
 goodes, but to departe with all that he hath to relyue the indignes /
 and myserye of other folke. Also it maketh a man content with
 that lytell that god sendeth hym, & nought to desyre that pertaineth 32
 to other; for he resteth aboue all thyng erthly, in one perfite
 goodnes; that is to say / in god almighty, of whome all other goodnes
 floweth & procedeth. Suche a persone beholdeth nat onely the
 gyftes *that* be gyuen to hym, but he attendeth aboue all thinges 36
 with loue and drede vnto god the giuer. Loue knoweth no mesure;
 but it incendeth the lower oute of measure. Loue maketh man to
 fele no hardnes, ne other burden layde vpon hym / and it maketh a
 man nat repute any labour that is impute to hym; it maketh any 40
 man to desyre ouer his power / and might. It complayneth nat of
 impotencye any tyme / For it maketh a man to thynke all thynges
 possyble to hym and lefull. Loue therefore dothe, and may doo
²great thynges, where the lower lyeth nat nor defayleth nat. It maketh 44
 a man gladlye to wake whan he is dulle and disposed to slepe / whan
 a man is wery it maketh hym nat to accompte it / whan a man is

¹ leaf 45, verso.² leaf 46;

arted or troubled / it chaseth away all trouble and fere inwarde / For
 as a quyeke bronde or flame of fyre, if it be moued or blowen, it
 flameth vpwarde, so a gostely louer in troubles is lyfte vp by
 4 feruoure of loue to god : and so by the helpe of god almyghty he
 ouerpassest all suche peynes and tribulacions / He that is a gostely
 louer knoweth that the ardent desyre of mannes soule is a great crye
 in the ere of almyghty god / the which crye sayth inwardly to
 8 almyghty god : Thou, good lorde, arte my loue / thou art all my
 desyre / and I am thy creature / delate my herte in thy loue, that I
 may lerne to taste by the inwarde mouthe of my soule howe swete
 thou arte in loue / and what is to man to be lyquyfyed and molten in
 12 loue, or to swymme therein. I am holden / and bounde in loue, so
 that I go aboue my selfe for great marueyle & feruoure of loue. I
 beseeche *the*, good lorde, that I may synge the songe of loue / &
 folowe *the*, my louer, by vertuous lyuynge euer to ascende to *the*
 16 in perfittnes¹ of lyuynge / so *that* my soule may be strengthed in
 praysynge of thy maieste by ioyfull loue of thy goodnes. I beseeke
 the alwey that I may loue the more than my selfe, and that I may
 euer loue myselfe & all other that loue *the*, for *the* & in *the*, as *the*
 20 lawe of loue that thou commaunded monissheth. loue is swifte /
 clere / pyteous / mery / and iocunde / it is stronge, ²pacient / wyse /
 feythfull / longe abydyng / manlye, & never hyd, but alway redy /
 where so a man seketh hymselfe / there he falleth fro loue / for loue
 24 is circumspecte, very meke & religious / nat lyght, ne gyyng hede
 to vayne thynges. Very loue is sobre / chaste / stable / quyet / and
 kept in his bandes. Also loue maketh a man subiecte and obedyent
 to his prelate. It maketh a man ferme / and stable in vertuous lyfe,
 28 & to seme vyle and despecte, or unworthy in his owne sight. Also
 it maketh a man deuoute to god & kynde, & alway to beleue & trust
 in hym, though he haue nat suche fauoure or approximacon to his
 goodnes *that* perfighte folke haue. For no man here lyuynge may in
 32 loue withoute langour & heuines. He that is nat alwey redy to
 suffre & to applye hymselfe to *the* wyll of god almyghty, his louer /
 he is nat worthy to be called a louer / for it pertyneth to a louer to
 suffre gladly all harde & bitter thynges for his louer, and nat to
 36 declyne fro hym for any contrarious thyng.

¶ The .vii.³ chaptre, how a true louer is proued.

He that leueth or forsaketh the loue or the vertue that he hath
 begonne with for a lytle aduersyte or trouble / or that in such
 40 tyme seketh lightly wor[l]dly consolacion / he is nat prudent ne
 stronge louer : for a stronge louer standeth stably in temptacion / & he
 gyyeth nat hede ne place to the deceytfull persuasions of the enemye ;
 he is nat broken by impacyence / by aduersitees, ne illuded or deceyued
 44 by prosperous thynges. A wyse & a prudent louer ponderith nat the

¹ *Orig.* inperfitnes.

² leaf 46, verso.

³ *Orig.* viii.

gyfte that is gyuen so moche as the loue of ¹the gyuer. He conceyue rather the loue of the gyner than the gyfte that is gyuen, & prepondereth the gyuer before all thynges gyuen. A noble & very lower resteth nat in the gyfte *that* god almyghty gyue, but in god, ⁴ that is the gyuer of all goodnes; that man is nat all disordred that somtyme lesse conceyue or pondereth god almyghty or his sayntis, than he wolde do. For that good & swete desyre that a man somtyme perceyue in his soule, is the effecte of grace gyuen to man in this ⁸ present lyfe, & a taste and sauoure of heuenly glory, to the whiche we may nat rest ouermuch by confidence or trust of soule; for it goeth / and cummeth mouable / & is nat permanent. a man to fight or stryue agaynst *the* euyl mocions of his soule, & to ouercome the suggestions ¹² of the deuyll, is a token of vertu & of great merite. Se, therefore, what so euer thou art, that no stronge fantasies of any mater trouble the. Kepe styll thy purpose & right intencion of soule to god, & thou shalt not fall. Thinke nat that it is illusion that thou art ¹⁶ somtyme rauished in extasy or excesse of mynde, & so returned agayn to customable lightnes of hert. For thou sufferest rather suche discens agaynst thy wyl than wylfully. As longe as suche contrarious, disordred, or vayne thoughtes displese *the*, & thou ²⁰ stryuest agaynst them whan they rise in *the*, it is to thy merite, & no losse or hinderance. I knowe, saith our lorde iesu to his lower, that the olde enemy to man doth alwey his power to let thy wyl & desyre in goodnes, & to hynder & let the from all good & deuoute ²⁴ exersyse; as fro the worship *that* thou art bounde ²to honour me with, & my saintes, & fro the meditacyon or remembraunce of my passion; fro *the* remembraunce of synnes with bitternesse of soule; fro the preseruacion of thy herte fro euyl, and from wyl to profite ²⁸ in goodnes & vertue. Many ydell & euyl thoughtis he suggesteth to mannis soule, to make hym both lothe & wery with prayer & other vertuous exercyses: low confessyon displeseth hym greatly / & if he may, he wyl let a man of his communion. Set nat by hym, ne ³² beleue hym nat, for he leyeth before the many snares of disceyte, whan he sheweth to thy soule euyl thinges or vnclene, Dispiteously say to hym, go fro me thou foule wicked spirite. Thowe workes that bryngist suche foule thinges to entyse me. Be thou ashamed, ³⁶ for thou arte foule of thy selfe; go fro me, thou false disceyuer of mankynde / thou shalt haue no parte in me; For my sauour iesu shall stande with me in my defence as a stronge warriour, to thy confusion. I had leuer dye & suffre all maner payne, than to consent ⁴⁰ to *the*. Holde peas, & cese of thy temptacions; I wyl no more here ne gyve hede to the, thoughe thou vexe me neuer so moche, For almyghty god is my helper, whom I drede. He is the defender of my lyfe, vpon whome I truste; ye, if the strength of castels with- ⁴⁴ stande me, I shall nat drede, For our lorde is my helper / and redemer. Fight & stryue agaynst suche intysementes as a good

¹ leaf 47, sig. II. i.² leaf 47, verso.

knyght; if thou sometime be overcome by thy feblenes or frailete, take than more comforte & strengthe of soule than thou didest before, trustinge therby to haue the more large grace & comfort of god; & beware the after of pryde & vayne glory, for therby be many led into erroneous wayes, & fal into vncurable blindnes of soule. So that thou, therefore, beware & humble the agaynst the presumption of such persones.

8 ¶ The .viii. chaptre, howe grace is to be hyd vnder the palle of humylyte.

Sonne, sayth the wise man / it is more sure / & profitable to the to hyde the grace of deuocion gyuen to the, than to shewe it out
 12 wor[ld]lye. Auauunce nat the of it / ne speke nat of suche grace to other, nor magnifye thy selfe therby; but thou shuldest rather dispyse thy selfe, and drede lest thou be vnworthy to haue it, or sone by thy nedygence to lese it. Man shulde nat cleve or trust to
 16 moche to such affeccion, which may soone be turned to the contrarie. Consider well whan thou hast such grace, howe wretchid & nedy thou were before thou hadest grace / nor the profyte or encrease of spirituall lyfe is nat only whan thou hast the consolacion of grace,
 20 but whan thou with humylyte sufferest the subtraccion of the same, so that thou leue nat the prayer, ne other good dedes: but with all thy vnderstandynge & dylygence do thy best, whan thou felest such subtraccion or dubnes in the, to recouer the consolacion of grace. Many
 24 there be that be very dulle and impacient whan aduersyte falleth to them; the way & lyfe of fortune of man is nat euer in his power & eleccion, but of the goodnes of god ys all that we haue, the which doth comforte whan he wyll, & as moche as he wyll / & whom he
 28 wyl, as his plesure is, & no more / some persons have destroyed themselves by indiscrete desyre of grace of deuocion, for they haue disordred theyr strengthe of soule ouermoeche, nat ponderinge theyr exyle & pore lymytes of reson, but rather folowed the desyre of hert / &
 32 therefore for as moch as they presumed higher thinges than goddes pleasure was that they shulde attayne to, therefore they lost theyr grace before had / And so they be made & lefte nedy & vyle, that presumed to entre the secretes of heuen / that they may lerne nat to
 36 presume vpon them selfe, but alwey with true humylyte to trust to god almyghty. Suche persones as be beginners, & be nat yet perfite in the way of vertue & in our lorde god / may lightly erre & be deceyued but if they folowe the counsell of discrecion, or discrete
 40 persones. Suche persones as lene to theyr owne wytte, & so folowe it, & refuse the discrete wayes of suche as haue longe exersysed the wayes of vertue, fall into great inconuenientis fynally. Such persons as be wyse in theyr owne sight, wyll seldome be rulid humbly by
 44 other. Better it is to a man to haue lytell wisdome or cunnyng

¹ leaf 48, sig. II. ii.

² leaf 48, verso.

with humylyte, than to haue great cunnyng with pryde or vaine glory. Better it is to the to haue lytell, than to haue moche with pryde & dampnacion: he lyueth nat discretely that gyueth hym all to lightnes & vayne gladnes, forgetyng hym selfe & the drede of god, 4 nat dredynge to lese grace. Also he is nat wyse ne vertuous / that in tyme of aduersyte or other hardnes, dispayreth & trusteth nat stedfastly in god. He that in tyme of peace wyll lyue to sykerly withoute drede of all parellys / he shall be founde to dred¹full and 8 vnredy in tyme of batayle / & man wolde alway abyde humble & lytell in his owne syght, & dylygently awayte on hymselfe / he shuld nat so soone fall to synne & offence of god / good & holson counceyll is a man after that he hath conceyued the spyryt of deuocion and 12 charyte, to thynke howe shuld he do, & what shulde falle to hym in the absens of suche deuocyon; whan suche a case happeth, let a man gader that such grace and lyght may retorne agayne to hym by the honour of god, which withdrew fro his consolacyon a season to 16 shewe his power, & for mannes wele / it is more profytable to man somtyme to be lefte to hym selfe, and to lacke suche grace & comforte / than alway to haue such prosperous thynges at his wyll / For a man is nat reputed to be of more meryte or vertu in the syght of god / if 20 he haue many vysyons or consolacions gyuen hym / or if he haue clere vnderstanding of scrypture / or if he be auauised by great & hie promocyon / but than he is of great meryte, & greatly in the fauoure of god almyghty, if he be perlyte in mekenes & fylled with charyte, 24 alway sekyng the honour of god in his dedes / with contempte & despysynge of hym selfe as wel in the syght of other men as in his owne, couetyng more in humyliacion than to be honoured.

¶ The .ix. chapter, how a man shuld nat repute hym 28
selfe of any valour but vylypende hym.

Good lorde, I speke to the of my presumption, natwithstandinge that I am but puluer & asshes, if I repute my selfe any better / thou & thy wordes agaynstande me / also my synnes here true testy- 32 mony ²agayne me, ne I can nat agaynesay them / and if I wyll vylypende & despyse my selfe, & nat repute me any thyng worth, as trouthe apereth in me, than the grace of my lorde god shalbe to me mercyfull, & his lyght nere me, and my humylyacyon and obedyence 36 shalbe turned after this lyfe into euerlastyng exaltacyon and auancement / There, good lorde, thou shalt shewe me to my selfe, verely what I am, what I was, and wherof I came / for I was & am nought, and know it nat: if I be lefte to my selfe without thi 40 helpe, good lorde, than I knowe my selfe to be nought and full of infyrmyte / and if thou, good lorde, wylte beholde me with thy grace and consolacion, anon I shalbe made stronge, & be fulfilled with a newe ioy, & great marueyle it is that I, a wretche that alway of my selfe 44

¹ leaf 49, sig. H. iii. ² leaf 49, verso.

fall downewarde & may nat ryse agayn, & by thy grace so sodaynly
 arayed agayne and so benygne lyfte vp and halsed of the / This
 is thy charyte & grace which preuentith & helpeth me in many
 4 necessytes, & kepeth me busily from greuous peryls & many euyllys /
 I lost my selfe by inordynate loue of my selfe, & in sekyng the
 agayne and in louyng the agayne I haue bothe founde the & me /
 8 and of thy clene, prouonde & depe loue I am lyquyfyed & knowe
 verely my selfe nought / For thou, swete lorde, doest to me ouer my
 merites & ouer all that I coulede hope to haue of *tho* / blessyd be
 thou, good lorde, for though I be vnworthy to any goodes / yet thy
 infynyt goodnes cesseth neuer of well doynge, ye to such persons as
 12 be vnkynde & farre fro the / make vs to be holye ¹conuerted to the,
 good lorde, that we may be kynde / humble / meke / and deuout to
 the / for thou alone art our helthe / vertu and strenthe.

¶ The .x. chapter / all that we haue or do is to be
 16 referred to god / as to the ende of euery thyng.

One, sayth our lorde to vs, I ought to be thy last & souerayn
 ende / if thou desyre to be blessyd / and by this intencion shal-
 be purged thyn affection, that is oftymes euyll bowed downe² to it
 20 selfe & to other creatures / if thou seke thy selfe in any thinge / anon
 thou faylest in thy selfe & waxest dry, wherefore to me referre all
 thynges / for I am he *that* haue gyuen all thynges / consider all
 thynges as wellynge & springynge out of the hyst & moost souerayne
 24 god, & therefore they to be reduced to me as to theyr oryginall begyn-
 nyng / of me lytell & great / pore & ryche, drawe quicke water as of
 the well of lyfe, & who seruith me wellingly shall receyue grace for
 grace / But who *that* hath glory without me / or hath delectacyon in
 28 any pryuate good / shall neuer be stablysshid in very Ioy, ne deltyed
 in hert / but shall be lette in many maner of wyse & anguysshed,
 wherfore thou oughtyst to ascryue to thy selfe no maner of good /
 thou shuld nat commende nor more repute thy selfe for any goodnes
 32 that thou hast / who euer thou be, but referre all goodnes that thou
 hast to god almyghty, without whom we haue nothyng / god of
 his goodnes gaue vs what we haue, & therefore he requyreth the same
 to be considered of vs with thanks to be gyuen agayne vnto hym /
 36 This is the very way to exchew³ from vs the synne of vaynglory /
 if so be that trewe charyte and heuenly grace enter into man /
 no enuy ne dysdayne of any person / nor pryuate of mannes selfe
 shall haue place in hym / For grace and very charyte ouercometh all
 40 suche vyces, and it delateth & enflameth mannes soule to god & to
 our neyghbour. if we perceyue & vnderstande well, we shulde only
 ioy & hope in our lorde god, and in no wyse in our selfe / for no man
 is good of hym selfe but god alone, which is to be loued and blessyd
 44 ouer all.

¹ leaf 50.² *Orig.* dowue.³ leaf 50, verso.

¶ The .xi. chapter, howe it is full swete to serue god to hym that forsaketh the worlde truly.

N Owe, good lorde, I shall repete my speche to the and nat cesse / I shall speke in the erys of my lorde god and kynge that is in 4 heuen / how great is the multytude of thy swetnes / which thou haste hyd and hydest, good lorde, for the tyme, from theym that lyueth here vnder thy drede / and to thy perfyte louers and seruauntes thou shewest the Ineffable contemplatyue swetnes of thy godhede / 8 in this thou, good lorde, hast shewed thy great charite, that, whan I was nat, thou madest me / and, whan I erryd and went out of the way, thou broughtest me agayn, commaundyng me to serue and to loue the / O well of perpetuall loue, what shall I say of the / how 12 may I forgette the / whiche so louyngely doste remember me / and where I haue perysshed, thou, good Lorde, hast shewed thy mercy to me ouer my hope and rewarded me aboue my meryte / what thankes shall I gyue to the for this grace gyuen me / It is nat gyuen ¹to all 16 men to forsake the worlde & to take vpon them a solytary lyfe / It is no great thyng me to serue *the*, good lorde, to whom all thy creatures be bounde to serue & plesse. But rather this is to me a great thyng & maruelous *that* it pleseth thy goodnes to receiue me to 20 thy seruice / & to ioyne, so pore & vnworthy as I am, to thy welbeloued seruauntes. Lo, all thinge *that* I haue, & *ihat* I may do *the* seruice of, is thyne / & therfore I can gyue *the* nothyng but thyn owne / Heuen & erthe with theyr contentes that thou hast ordeyned 24 to helpe man, doeth dayly fulfyll thy commandement after the ordre & forme *that* thou hast ordeyned them to. Also, thou hast ordeyned aungels to helpe & comforte man. But aboue al this thy selfe hast vouchsaue to serue man, promittynge to gyue the to man. what shal 28 I gyue agayne to the for those & for a thousandefolde benefaites *that* thou of thy grace & goodnes haste gyuen to me. Graunt me helpe & grace to serue the, good lorde, all the dayes of my lyfe, & at the leest *that* I may one day serue the worthyly. Thou arte worthy to haue 32 all seruice / all honour / & eternall laude & praysinge. Thou arte my very lorde god / & I am vnworthy and pore seruaunt / I am bounde to serue *the* with all my strengthis, & neuer to be wery of thy seruyce & praysynge, so I desyre & wolde it shulde be. Thou, good lorde, 36 fulfyll that I want of my partye. Great honoure & glory is to serue the & to forsake all erthli thynges for the. They that gladly & wyllyngly do submytte *them* to thy seruyce shall haue great grace, and they *that* forsake all wordlye busynes / & do chose ²the harde and 40 straye way for thy loue, shal be refresshed with the swete consolation of the holy goost, shall haue great liberte of soule. O thou thankfull & ioyfull subieccion³ & seruice of god wherby man is made fre from synne & holy in the sight of god. O thou holy & hye state of 44 religion, which maketh a man egall to aungels / pleasaunt to amygthy

¹ leaf 51.² leaf 51, verso.³ *Orig.* subteccion.

god and dredfull to deuyls & honourable to all feythfull folke. O thou seruyce, worthy alwey to be desyred & halsed / wherby almighty god is gotten, & euerlasting ioy & gladnes gotten.

4 ¶ The .xii. chaptre, The desyre of herte is to be examined & modered.

Sonne, saith our lorde to his louer, thou must yet lerne many thynges *that* thou hast nat yet well lerned / *that* is to say, that
 8 thou order thy desyre / & affection alwey after my pleasure, so that thou loue nat thyn owne desyre or profite, but *that* thou [be] in all thinges a couetous louer & a follower of my wyll. thou hast many desyres rysynge & mouynge the ; but consider well whether thou art moued in
 12 them for myne honour only, or more for thy owne auayle or profite. if I be *the* cause of thy mouynge, thou shalt be wel content what so euer I sende vnto the / & if any thinge be hid in thy desyre of thyn owne will or sechyng, so that thyng is it *that* anyeth and greueth
 16 the outwardly & withynforth bothe / beware therof *that* thou lene nat to moche to thyne owne desyre / me nat counseled ; *that* same thinge that before pleased the / displeth the afterwarde. Euery thyng *that* man desyreth is nat to be folowed shortly / ne euery contrarious
 20 affection *that* ¹man lotheth or hateth is to be fled at the firste. It is expedient somtyme to vse a brydell restraynyng in good affections & cunnyng or other businesses, & of indiscrete behauiour folowe *the* distraccion or brekinge of mannis mynde / that thou by thy indiscre-
 24 cion be nat an occasion or sclaunder to other ; Also that thou be nat sodaynly troubled or inquyete by other mennes resistance. It is somtyme behouefull to a man that he vse vyolence & resist his sensuall appetite, & nat to giue hede what it desyreth & what nat : but rather
 28 indeuor hym that it be subiecte by vyolence to the soule / this sensuall appetite is to be subdued by disciplyne to *the* soule, vnto it be made redy to obey in all thynges to reason, vnto it haue lerned to be content with fewe thynges & necessary, without all grutchinge
 32 agaynst any inconuenient thyng.

¶ The .xiii. chapter, of the informacion of pacience & of stryfe ageynst sensualite.

Lorde god, sayth the deuoute soule vnto god, as I fele & vnder-
 36 stande, pacience is full necessary vnto me / for many contrarious chaunces fall in this lyfe. howe soever I order my selfe for pease to be hadde, I can nat haue it withoute batayle, ne my lyfe can nat be without sorow and trouble. wherto our lorde sayth / Sonne, thou
 40 sayest truely, I will nat that thou seke such peas as wanteth temptacion and trowble or contradiccion : but counte the than to haue founde

¹ leaf 52.

peas / whan thou art exercysed with dyuers troubles / & proued
 with diuers aduersitees / & if thou say that thou mayst nat suffre
 such paynes, How maist¹ thou suffre the fell paynes of Purgatorye: of
 .ii. euyls the lesse is alwey to be suffered & chosen / wherefore suffre 4
 thou paciently the aduersitees & euyls of this wor[l]de or lyfe, that thou
 mayst auoyde the paynes euerlastinge folowinge here after for synne.
 Trowest thou that wordly men *that* be in welthe & wordly busynes
 suffre no aduersyte; thou shalt not fynde one suche, ye, if thou pre- 8
 sent the most delycate person *that* thou canst fynde. but thou sayst
 to me agayn: They haue delectable thynges & pleasures / & they
 folowe euer their owne wyll / & therefore they ponder nat their
 trowbles: But howe be it that they haue theyre desyre / & in 12
 ryches / & wor[l]dly pleasures that they be sacyatte with, how longe
 trowest thou it shall last? Sothly suche folke as aboundeth in wor[l]dly
 goodes & plesurs shall soone fayle and vanysshe as dothe the smoke
 of fyre, No remembraunce left of theyr Ioyes before had; which 16
 also whan they lyued was nat fynallye without great anguyssh /
 tydyousnes / & drede. often tyme they receyue great troubles / &
 payne of suche thynges as they haue great solace & pleasure in before,
 for of rightwisnes it foloweth to suche persons *that* they fulfyll nat 20
 without great confusion & payne the delectacions & wor[l]dly pleasures
that they haue before sought & folowed with great inordinate delyte
 & plesure. how short / how vyle / & fals is *that* wor[l]dly glory &
 pleasures. Surely they be very false & fikil, and yet they be nat per- 24
 ceyued, for the blyndnes of mannes soule, so that man as a beest
 vnreasonable for a litell plesure or commodite of this transetory lyfe
 renneth² into euerlastyng deth of soule. Wherefore, sonne, fle to folow
 thyn owne wyll alway, & folow nat thy plesure & desyre. Put thy 28
 delyte & fixe thy loue in god / & he wyll graunt the thy peticion &
 desyre of hert. Fle all wor[l]dly inordinate pleasures & delectacions,
 and thou shalt haue abundaunt & heuently consolacion; & the more
 thou preseruest the from the solace of erthely creatures, the more 32
 swete consolacions thou shalt fynde in almyghty god. But fyrste
 thou muste come to such gostly consolacions with great heynes / &
 lamentacion, & with great labour & stryfe in thy selfe agaynst thy
 sensuall parties. Thy olde synfull custome wyll agaynstande the in 36
 such goostly laboure, but he shal be vanissed & ouercome with a
 better custome. The flesshe wyll murmoure & grutch ageinst such
 labours, but the feruour of the mynde may refrayne hym. The olde
 enemy to mannes soule wyll let the, but thou maist chase hym away 40
 by prayer, & by profitable occupacion he & his wayes shalbe let.

¶ The .xiiii. chaptre, how an humble subiecte oughte to
 be obedient after the example of crist.

¹ leaf 52, verso.

² leaf 53, sig. I. i.

Sonne, he that laboureth to withdrawe hym fro obedience, he withdrawe hym fro grace / & who seketh to attayne pryuate thynges leseth comon graces & gyftis, & he *that* doeth nat obey to his
 4 superior, it is a token that his flesshe or body is nat subdued yet perlitly to his soule, but if ofte grutcheth & rebelleth agaynste it. Therefore if thou wylte that thy body be no rebel, but subdued to thy soule, lerne ¹thou to obey gladlye to thy superior. Soner is thy
 8 outwarde enemy ouercome if thy inwarde man be nat destroyed or ouercom. There is none worse nor more greuous enemye to man than his body, if it be nat accordyng or *consentyng* to his soule. thou must vterly dispyse thy selfe / if thou wylt preuayle ayenst thy
 12 body. But thou louest thy selfe yet inordinatlye, & therfore thou dredest to leue thy selfe & to subdew the fully to other mennes wyll / what great thyng is it to the, that arte but erthe and nought, to subdue the to man for godes sake / whan I, god almyghty, that
 16 made all thyng of nought, did subdue and submitte me humbly to man for thy sake? I was made humble *that* thou shuldest lerne to ouercome thy pryde by my mekenes / Lerne, thou asches, to obey. Lerne, thou erth & slyme, to humble the, & to prostrate the vnder
 20 euery mannes fete by true humylite, nothyng presuminge of thy selfe. Lerne to breke thyn owne wyll & to applye to other mennes wyll / Ryse agaynst thy selfe, & suffre nat pryde to rayne in the / but shew the so meke that al men may walke vpon the and trede
 24 vpon the as vpon clay in the way / what haste thou, vayne man & vyle synner, to complayne or to gayne say theym that myssayeth the or vexeth the, whiche haste so ofte offended thy lorde god, and hast so ofte deserved helle by thy synfull lyuynge; but my mercifull
 28 iye & sight hath spared *the* for loue that I haue to thy soule, that thou myghtest knowe howe well I loue the, & that thou shuldest be kynde, & gyue the to true humylite & subieccion for my sake, patiently suf²ferynge thy propre contempte & despytes.

32 ¶ The .xv. chaptre, of the hyd Iugementes of God to be considered for *the* repressyon of vayne glory and magnyfyinge of man in graces receyued.

T Hou, good lorde, sayth the deuout soule, chastyse terribly thy
 36 iugementes vpon me, so that with great fere thou alterist all my body & bonis to gyder, & my soule is troubled with great fere & dred. I stand astonyed & *consyder* that heynes be nat elene in thy syght / if thou founde thy aungels defectyue & impure, and therfore thou
 40 diddest nat spare theym, what shall fall vpon me that am dust & asshes? *the* aungels fell frome henen: what then may I presume? Suche people as in semyng hadde workes of commendacion haue fall full lowe, & suche as were fedde with the mete of aungels I haue

¹ leaf 53, verso.² leaf 54, sig. I. ii.

sene be glad of swynes mete. There is therfore no holynes in man, if thou, lorde, withdrawe thy hande. Noo wysdome may anayle, if thou withdraw thy hande of gouernance. No sure chastyte is, if thou defende it nat / ne propre custody may profite man, if that the helpe 4 of god be nat there. For if we be forsaken of god almyghty, we be drowned & we perisshe. And if we be vysited and helped, we be raysed vp to lyfe. Of oure selfe we be vnstable; but by the good lorde we be conformed, & made stedfast: we be colde of our selfe, 8 but by the we be accended & kyndled in goodnes. O howe mekely & obiecte ought I to consider my selfe / howe symple / & litell be my good dedes if I haue any. Howe *profoundely* ought I to submytte me to thy hydde & depe iugementis, good lorde, wherin I fynde my 12 selfe nothing valent & nought. O thou *immesurable* weight, o thou *impassable* see, wherin I can nat fynde me, but all perished & adnichilat / where nowe is become all wor[l]dly glory, what confidence may I haue of all vayne glory *that* I have be exalted by before. Lo, 16 al vayne wor[l]dly glory is vanysshed by the depnesse of thy hyd iugementis *that* thou hast shewid vpon me: what is any man in thy sight, good lorde, but cley or erth / & what may clay or erthe haue any gloriacion or pryde agaynste his maker? he that hath his herte 20 truly roted by loue & humbles in god may nat be extolled by no vayne flateringe agaynst his pleasure, ne he shall nat be moued by any flaterynge that putteth his hole hope in god. they that vse suche flaterynge be nought, & vanisseth at the last with the sounde of 24 wordes: but *the* truth of our lorde shall alwey abyde, and also they with hym that cleueth to hym.

¶ The .xvi. chaptre, how a man shulde make his
peticion to god.

28

Good lorde, sayth euery man *in* petition makinge, if this thyng that I aske be to thy pleasure, if it be to thy honoure, and if it be to me expedient / & profitable, than graunt me it, and to vse it to thy honoure; and if thou, good lorde, knowe it noyous to me & 32 vnprofitable to my soule, than take fro me suche desyre I beseke the / euery desyre cometh nat of the holy goost, & though it seme to man good & rightwise, yet it is harde to Iuge trewlye in suche thynges ²whether good spyryt or euyll / or elles mannes owne soule 36 moue hym to desyre this thyng or *that* / for many be desceyued in the later ende that semed to be induced and led by a good spyryt into such desyres. wherfore we ought to desyre euery thyng that we aske or desyre / with drede of god & humblenes of hert / & that for 40 man in all workes & desyres shuld commytte hym holly to god *with* resynnacyon of his proper wyll, sayinge / Good lorde, thou knowest what thyng is to me moost profitable / do with me in euery thyng after thy pleasure & moost honoure / gyue me what thou wylte & 44

¹ leaf 54, verso.² leaf 55, sig. I. iii.

whan thou wylte / put me, good lorde, where thou wylte / and do
with me thinges as thou wylt / I am thy creature alway in thy handes,
& thy seruaunt redy to thy behest; I desyre nat to lyue to my selfe,
4 but to the, good lorde, my god & lyfe / I beseke *the* that I may lyue
worthely to the.

¶ The .xvii. chapter, A prayer & desyre alway to lyue
and to do the pleasure of god.

8 O Thou moost benygne Iesu, graunt me, I beseke the, of thy
grace that it euer be with me & worke with me vnto my ende, &
gyue me grace euer to desyre that thyng that is moost accepte to *the* /
thy wyll be my wyll / & my wyll alwey folowe thy wyll, & euer acorde
12 therwith / & neuer discorde fro it, so *that* I may euet afferme me to
thy wyll / gyue me grace to dye to the worlde & to all thynges that
be in the worlde / & to loue to be vnknownen in the worlde for thy
sake / Graunt me aboue all desyres to rest in the by holy peace of
16 herte / For thou, good lorde, arte the ¹very peace & rest of mannes
herte / and without the all thynges be harde & inquyete / wherfore I
beseke the that I may euer rest in the. Amen.

¶ The .xviii. chapter, very solace & conforte is alonly
20 to be sought in god.

W Hat so euer thyng I may thynke or desyre to my solace & con-
ferte, I loke nat for it here, but I hope to haue it here after /
For if I alone had all *the* goodes and solaces of the worlde / & myghte
24 ioye in all delytes and pleasures worldly, I am ascertayned that they
may nat longe endure / ne I with them, wherfore I knowe that my
soule may nat fully be reconforted, ne perfytely satsfyed, but alonly
in god almyghty / the which is the conforter of poore men, and the
28 embraser of meke persones / Abyde therefore, thou my soule, abyde
the promes of god almyghty by good lyuyng and heuenly desyre /
and thou shalt haue the abundaunce of all goodnes in heuen; for if
thou to inordynatly desyre or loue the goodes of this present lyfe /
32 thou shalt lese the heuenly thynges eternall. Temporal thynges be to
the in vsage / and heuenly in desyre / thou mayst nat be sacyat with
thynges temporall / for thou art nat ordeyned to ioye and rest in
them fynally / if thou hadest in possession all thinges create in erth,
36 thou canst nat be blessyd in them / but alonlye in god almyghty, the
maker of all thynges, standeth thy felycyte and beatytude / nat suche
blysse which is sene & commendid of the louers of the worlde, but
suche ioy and felycyte that good cristen folke abyde & hope to haue /
40 which spirituall persones & they *that* ²be clene in herte some tyme
tasteth, whose *conuersacion* is heuenly & nat erthely / all worldly
solace & conforte of man is vayne and shorte / but that conforte

¹ leaf 55 verso.² leaf 56.

that is perceyued inwardly in mannes soule truly is blessid here in hope / A deuout persone bereth alway about with hym in mynde his comfort Iesu / sayinge to hym busily by inward spekyng / My lorde Iesu, assyst and be nere me in euery place & tyme, I beseke the, & that I may be content & comforted in the absens & wantynge of all mannes solace for ioy of thyn / and if thy consolacyon be absent fro me for any tyme / thy wyll than & right wyse probacyon be to me a hole solace / be thou nat alway wrothe with me, I pray the. 8

¶ The .xix. chapter / how all busines of our soule is to be put in god.

S One, sayth our lorde to his louer / suffer me do with the what pleaseth me / For I know what thyng is expedyent to the / 12 Thou thinkest as a man / thou felest in many thynges after mannes desyre and affeccyon / Good lorde, sayth the louyng soule to god / it is trouthe that thou hast sayde, Thy busynesse for me is more than all my charge may be for my selfe / He standeth casually and vnstably 16 that castith nat all his busynes in the / whyles my wyll is stable and ryghtwyse, do with me as it pleaseth the. It may nat be yll that thou dost or wyll haue done about me / if thou wylt that I be in darkenes or lyght, blessid be thou / or if thou wylt hane me to be in welth or 20 ellys in trybulacion / thy wyll be done / & blessyd be thou / Sone, sayth our lorde, so thou must stande ¹if thou wylte walke with me, thou must be as redye to suffre as to ioy; thou must as gladly suffer pouerte & aduersite as prosperite / and to haue ryches and welth. 24 Lorde, sayth the louer of god / I am redye to take of thy hande what so euer thou sendest me / and as gladly shall I take by thy grace yll as good / bitter thynges as swete / & heuy thynges as glad, & to thanke thy goodnes for euery chaunce that thou shalt sende me / 28 kepe me, I beseke the, from all synne / & than I shall neyther drede deth ne hell / And cast me nat fynally out of the bowels of thy mercy / ne do me nat out of the boke of lyfe / and nothyng shall noy me, what so euer hardenes or trouble fall to me. 32

¶ The .xx. chapter, temporall miseryes we ought to suffre with Cryste.

S One, sayth our lorde to his louer / I descendid fro heuen for thy helthe and saluacyon / I toke vpon me thy myseryes of my 36 faderly loue & charyte (and nat of necessity) that thou myght lerne paciens at me and nat grutche / ne bere heuely temporall myseryes / For from the houre of my byrthe vnto my deth vpon the crosse / I neuer cessed of suffraunce of peynes / I suffred great penury and 40 defaute of temporall thynges / I harde great grutchyng and com-

¹ leaf 56, verso.

playntes made of me / suffered benygne confusyon and repreues.
 I receyued for my benefaytes vnkynedenes agayne / & for my myracles
 shewed I receyued blasphemies / for my doctryne I had repreues /
 4 good lorde, saythe the deuoute soule to god / For as moche as thou
 waste founde soo pacyent in all thy lyfe, fulfyllinge in *that* vertu
 with other the commaundement of thy fader / it is worthy that I,
 vnworthy wretch, bere me paciently after thy wyll in all thynges. I
 8 shal bere the burden of this corruptible lyfe as longe as thou wyll for
 the helth of my soule; for though this present lyfe be tedious / yet
 it is made meritorious and easy by thy grace, and the more tollerable
 and dere by thy blessyd exauple of holy luyng / and of thy holy
 12 saintes. Also this present lyfe is more lightsome and comfortable
 than it was to the faders of the olde lawe to whom the gate of heuen
 was shutte, so that none myghte entre were they neuer so ryghte
 wyse, vnto the sufferance of thy holy passyon and deth, wherby
 16 thou madest man fre fro euerlastinge deth, & gaue them that they
 serued truly here in this mortall lyfe fre entre into the kyngedome of
 heuen / O good lorde, what thanks and grace am I bounde to gyue
 the, whiche hast shewed vnto me and vnto all feythfull people the
 20 very good and rightwis way to thy euerlastyng kyngedome of heuen.
 For thy holy lyfe that thou lad is a wey to vs to folowe. And by
 holy pacience we walke to the that arte our crowne. For if thou
 hadest nat gone afore vs & had shewed vnto vs the wayes of pacience
 24 and vertue, who shulde haue folowed the? Alasse, howe many shulde
 haue stande a backe farre fro suche vertues, if they had nat sene &
 beholde thy vertuous examples: we be yet slowe nat withstandyng
 that we here thy great techynges & maruels, And what shuld we do
 28 if such lyght of exauple were nat?

²¶ The .xxi. chapter, of suffraunce of iniuries & who
 is proued very pacient.

32 **G**Od almyghty sayth to his seruauant, tedious & wery of tempta-
 cyon: what spekest thou, sone? Cesse of thy complaynt,
 consider myne (with other sayntes) greuous passyon / Thou hast
 nat yet resisted in sufferance of thy troubles to the effusion of thy
 blode, as we dyd; thou hast litel suffred in comparison of them that
 36 suffred so many thynges for me / some in warre, stronge temptacions,
 some in greuous tribulacions with other thynges, wherby they haue
 be proued & examyned / thou must therefore remembre the great
 thynges *that* other haue suffred before, that thou mayst bere thy
 40 lytell grefes more esely, & if thy troubles & other greues seme to
 the right great, beware *that* thy impacience marre it nat, & whether
 they be lytell or great, se thou bere all pacyently *without* any
 grutehyng, for the more thou disposest the to suffre, the more
 44 wysely thou doest, & the eselyer thou shalt suffre / & the more

¹ leaf 57.² leaf 57, verso.

meryte shal be to *the*. say nat in thy excuse: I may nat suffre this thinge of such a persone, he hath done me great harme, and he disclaundreth me *with* suche thinges as I neuer thoughte; But I may well suffre other persons & other thynges as I ought to do. such 4 thoughtis and obstacles *that* considereth nat the *vertue* of pacience ne the rewarde therof, but more the persons & offences done to hym. He is nat very pacient that wyll nothyng suffre, but as farre as it is saien to hym and of suche as he can suffre. A very pacyent persone 8 pondereth nat of *whom* or of what persone, good nor euyll, prelate or felowe, ¹he be proued to suffre any hardenes or iniurye; but whan someuer aduersyte or wronge falleth to hym, howe someuer and of whom it cometh, a true pacyent persone taketh it pacyentlye & with 12 thanks, as of the hande of god, & so doynge he winneth to hym great merite / for nothyng, be it neuer so lytel, *that* man suffreth for god, can nat passe without great meryt; be thou therfore redy to suffre patiently aduersites, & to fight ayenst thy impatient proude herte / 16 if thou wilt haue victorye. Thou mayst nat gete *the* well of pacience without fight / if thou wylt nat suffre aduersites, thou refusetest to be crowned; wherfore, if *thou* wilt be crownid, thou must fight & stryue with thy selfe strongly, & suffre patiently such euyls. For with out 20 laboure no man may come to rest / ne withoute fight no man may haue victory / wherfore, good lorde, I beseke the to make possible by thy grace to me & in me *that* / that is sene impossible to me by nature. thou knowest *that* I am enyll to suffre, & *that* I am sone 24 caste down by litel aduersite araysed agayn me. I beseke *the*, good lorde, that all maner of trowble or aduersite *that* thou shalt sende me, may be commendable & desyred for thy holy name, for to suffre aduersitees for the is very helthfull & meryte to my soule. 28

¶ The .xxii. chapter, of the confessyon of manes infyrmittees, and of wor[l]dly myseries.

I Knowlege myne iniquitie ageynst me; I am ryghte feble and vnstedfaste. good lorde, thou knowest the thyng *that* I am 32 discharged & cast down by often is but of lytell valure or weyght. I purpose ²me strongly to stande in well doynge, But whan a litell temptacion assayleth me, I am greatlye anguysshed / the thyng *that* I am moued & tempted by greuously is but vyle / & whan I thynke 36 my self a lytell siker of lytel rest *that* I somtyme haue / I fynde me soone after ouercome of a lytell blaste of temptacyon. Beholde therefore, good lorde, my fraylte, knowen to the in all thynges *that* I am proued by / haue mercy on me, I beseke the, and delyuer me from 40 fylth of synne, *that* I be nat fastened therin ne ouercome therby. I haue great remorse, & often I am confounded before the, & *that* I am so vnstedfaste and frayle to gaynstande my passions. And thoughe they drawe me nat to the consent of synne, yet they persecucion & 44

contynnall insuyng is to me ryght greuous and heuy / and it is to me right tideous to lyue in batayle & stryfe. Therby I knowe the better myne infyrmyte, For wicked & abhominable fantasies do ryse
 4 in me, to my trouble, soner than they goo or passe from me; wherefore I beseke the, god almyghty, & louer of feythfull soules, to beholde with thy gracious consideracon *the labour & affliction* of me, thy seruauant, & asist me with thy mercifull helpe in all nedes, & strengthe
 8 me with heuenly strengthe, *that the temptar of man*, or my wretched flesshe, nat yet fully subdued to my spirite, haue nat dominacion vpon my spirite, ayenst whom I must fight contynually, whyles that I lyue in this miserable lyfe. Alas, what maner a lyfe is this;
 12 where tribulacions & miseries haboundeth, where all places be ful of enemyes & snares to ouercome & cache man? ¹For whan one temptation or trouble cesseth, another cometh. Also the firste conflyete or trouble yet duryng / many other sodaynlye ryse. How may this
 16 lyfe be beloued that hath so many bytternes, and is so full of myseryes? how may it be called, a lyfe that gendreth so many dethes & gostely infeccions? and yet it is beloued, and with great gladnes delyted & ioyed in. The worlde is ofte reproued for *that* it is dys-
 20 ceitfull and vayne. And yet it is nat soone forsake, whyle the concupyscence of the flesshe reyneth: some thynges in the worlde inducith man to loue the worlde & some other to despyse it: the concupyscence of mannes flesshe / *the desyre of mannes eye* / & pryde
 24 of *the herte*. But the paynes and the myseryes folowynge gendre hate and contempte of the worlde; yet, for all suche myseryes, the euyl delactacion of mynde that is geuen to the worldly pleasure ouercometh the heuenly desyre / & suche carnall delyte reputeth felycyte
 28 to be vnder such sensuall pleasure. For such neyther sauer ne taste *the swetnes of god* / ne *the inwarde ioy of vertue*. They that despyse the worlde, & study to lyue & serue god vnder holy discyplyne, they taste *the sauour of heuenly thinges*, promised to such gostly lyuers:
 32 they also se verely *the errour & disceyte of the worlde*.

¶ The .xxiii. chapiter, howe man shuld rest in god
 aboute all gyftes and goodes erthely.

O Thou my soule, rest thou aboute all thinge in our lorde God, for
 36 he is *the eternall rest* of sayntes. Gyue me, swete Iesu, moost louable of all other, grace for to rest in the aboute all other creatures /
 a²boue all helth and beawte / aboute all glory / honour, power & dygnyte; aboute all ryches, cunnynge, subtylte, or craftis / aboute all
 40 gladnes / ioy / fame / or laude; aboute all swetnes / consolacyon / hope / or promyse; aboute all meryte / desyre / or gyftes *that thou mayst gyue to me*, body or soule / aboute all ioy or inhyllacyon that mannes mynde may fele and compryse. And aboute all heuenly
 44 spyrytes, with all other thynges vysyble & inuisible, that is nat thy

¹ leaf 59, sig. K. i.

² leaf 59, verse.

selfe; for thou, good lorde, amonge all thinges art best / hyst /
moost mighty & moost sufficient; thou art moost swete / fayrest,
moost loub'le, moost noble & glorious aboue all, in whom all other
goodes be *perfytely* / haue be, & shalbe. And therfore, what euer 4
it be that thou gyuest me (thy selfe excepte), it is insuffycient: For
my hert may nat verely rest, ne holy be content, but in the, that
surmountest euery creature or thyng. O my most amiable spouse,
cryste iesu, moost pure loue, & lorde of euery creature, graunt me, 8
I pray the, wynges of very lyberte, that I may fle & rest in the, my
feruent loue & desyre. O whan shall it be gyuen to me fully to
vnderstande & se howe swete and good my lorde God is? whan shall
I fully gader me in the / so that for thy loue I shall nat fele my 12
selfe, but the alonly, that excedest all knowlege & mesure? Nowe
I ofte sorowe & morne, & bere me in felycyte, and lamentable
myserye *that* I am in, with great heuynes. For many euyls assaile
me in this vale of mysery; they sore trouble me, and also ofte 16
blynde me / dystroyeth and letteth me, that I may nat haue fre
accesse to the, ne haue thy swete en¹brasyng, that the blessyd
spyrytes haue contynually with all iocundite & ioy. I pray *the* that
my syghes & inly desyres, with my manyfolde desolacyons, may 20
moue thy goodnes to enlyne to my desyres / o iesu, the lyght &
clerte of euerlastyng glorie, the solace & conforte of wayfarynge
soules, my soule spekyth to the with styll desyre, and my mouth
without voyce. Howe longe taryeth my lorde god to come? I 24
beseke hym to come to me, his pore seruaunt, to my consolacion &
gladnes. Sende he his hande & power to delyuer me from all
anguysshe. Come, good lorde, for *without* the I can haue no gladde
day or hour; thou arte my ioye, & without the my mynde & borde is 28
voyde. I am a wretche, and as a prysoner fetred withoute all
confort, agreued tyll tyme that I may be refresshid with thy presens,
& so restored to lyberte / shewe me therfore, I beseke the, thy fauour
& gracious presens. Let other seke for *the* what so euer they wyll: 32
nothing pleaseth me, ne shall doo, but thou my lorde god, that art
my hope & eternall helth; I shall nat cesse to pray & call to *the* tyll
thou returne to me by thy grace, & speke to me inwardly, saying / lo,
I am here come to the, for thou called me / thy terys & the desyre of 36
thy soul, thy humyliacion & *contricion* of hert hath made me enlyne
& brought me to the. And I agayne to my lorde: good lorde, I
called the, & haue desyred to ioye in the, all other thynges lefte &
forsaken for the. Thou, lorde, dyd fyrst excyte me to seke the./ 40
blessyd be thou, that hast wrought such goodnes *with* thy seruaunt
after thy great merci / what shuld thy seruaunt more do or say
²before the, good lorde, but to humble hym to thy mageste, alway
myndefull of his propre fraylte & wyckednes? None is lyke to the, 44
good lorde, in all *the* maruelous creatures in heuen & erth / all thy
workes that thou hast wrought be very good, & thy domes rightwyse

¹ leaf 60, sig. K. ii.² leaf 60, verso.

& trewe / & by thy pronydens all thinges be gouerned. Laude & glory be to the, that arte the wysdome of thy father celestyall. My soule / my mouth / *with* all partyes, may loue the and prayse the
4 with all other creaturis *without* ende. Amen.

¶ The .xxiiii. chapter, a remembraunce or repetynge
of *the* benefaytes of god.

8 **G**ood lord, open my herte in thy lawe / and in thy preceptes
make me to walke. Make me alway to vnderstande thy wyll
and pleasure, & dyligently to *consider* with reuerence thy benefaytes,
both in generall & in speeyall, *that* I may dewly thanke the. I
knowe and confesse for trothe that I may nat gyue to the due
12 thanks for the lest benefyte that thou gyuest, and am vnworthy
therof; whan I consyder thy excellence and noblenesse, my spyryte
fayleth in me for the great magnytude thereof. All thynges *that* we
haue in body or soule, within or without, naturallie or supernaturallie,
16 we haue of thy gyfte, & all they commende the, of whom all goodnes
cometh / & though some perceyue of thy larges mo graces or bene-
faites, and some fewer, yet all that we haue cometh of the, & the
leest gyfte may nat be had without *the* / he that receyueth more
20 bounteously of thy graces may nat ioy therin as he had them of his
owne merytes, nor he may nat very worthely exalte hym selfe aboue
o'ther, ne vylypende his inferioure or the poore / for he that ascrybeth
nat to hym selfe ne to his merytes, but onely to the goodnes of god,
24 is more meke, and in gyuyng thanks vnto god more deuout / and
he that for all suche prerogatyues repreueth hym selfe moost vyle
and vnworthy of other, he is more apte to perceyue of the hande of
almighty god more larger gyftes / and he *that* perceyueth fewer gyftes
28 of God ought nat therefore to be heuy ne wrothe / ne enuyous ayenst
his rycher: but he ought rather thanke *the* goodnes of god that so
frely & so abundantly gyueth to his creatures *without* any personall
concepcion; all thinges come of *the* / & therefore thou art to be magny-
32 fyed & praysed in all thinges / thou knowest, good lord, what thing
is expedyent to be gyuen vnto euery man / and why this persone
receyueth of thy larges more / & an other lesse / it *perceygneth* not
vnto vs but to the to discerne, the which alonly knowest euery
36 manny merytes. I repute it for a great benefyte gyuen to me of thy
goodnes *that* I haue nat gret gyftis, wherby I shuld haue any vayne
laude or praysynge outwardlye of the people / so if man consyder well
his vylete, pouerte & great indygence / he wolde nat be heuy &
40 troubled in hym selfe / but he wolde rather take therof great con-
solacion & gladnes of soule / for thou, good lord, chose and do
contynually chose poore and humble / & such as the worlde dispiseth,
to thy seruyce & famylyaryte / as is shewed manifestly by *the*
44 apostles syngulerly chosen of *the*, whom thou made prynces of all *the*

worlde / that nat withstandynge theyr *conuersacion* & *lyuynge* was without reпре amonge men of humble & symple, withoute deceyte & malyce, that they suffered gladly for thy name, reprovyng & scourgynges and greuous paynes, *with deth at the last, the which* all 4 be horryble & dyspytfull to worldly folke / wherefore ther ought nothyng to glad thy loue & knower of thy benefytes as thy wyll to be fulfilled in hym & the pleasure of thy eternall disposycion / wherof he oughte to be so wel *contente* & pleased as at *the ordenaunce* 8 of god. it is to hym as lefe to be *the leest* & lowist as an other desyreth to be hiest & moost repute, & to be content & pleased with the lowest place as an other *with the hiest*, & to be as gladly abiecte / & dyspycable as other doth desyre to be hye & aboue other in the 12 worlde / for thy loue & wyll, good lorde, ought to precell all other thinges, & more to please man than all other benefytes gyuen or to be gyuen to man.

¶ The .xxv. chapitre / howe .iiii. thynges brynge pease 16 to man.

FOure thinges, sone, therbe that make a man to be in great pease & lyberte of soule / fyrst is *that* a man shall study rather to do and folowe an other mannys wyll than his owne / an other is to chose to 20 haue lesse of temporall goodes or worshyppes rather than more: the thyrd is to chose euer *the lower sete or place*, & to be vnder alway & nat aboue / the .iiii. is to desyre that the wyll of god be holy done in the / such a persone entreth the endis of pease & rest / lorde, sayth 24 *the deuout soule* / thy worde forsayd is short & conteyner of great perfeccyon, it is lytell and short in pronounciacion & full in sence & vertue. / If I coude well kepe it, ²I shuld nat be so soone troubled as I am; for as ofte as I am greued & dyspleasyd / I fynde in me that I 28 goo so ofte from this doctryne; but thou, good lorde, *that* all may / & also loueth wele and profite of mannes soule, encrease thy grace in me, *that* I may accomplysse thy worde vnto my saluacyon.

¶ The .xxvi. chaptyer / a prayer agayne euyl 32 thoughtes.

LOrde God, I beseke the nat to be longe absent fro me / but gyue alway hede to me in helping me / vayne thoughtes haue rysen agayne me with many terrous that haue troubled me / how shall I 36 passe vnhurte / and howe shall I breke them and escape, but if thou helpe? thou sayst to thy seruauent I shall go before the / & I shall humble them that Ioy & truste in erthely glorye, I shall open to the the gatis of darkenes, & I shall shew the my secretes; do, good lorde, 40 as thou promysest, dwell in me & chase fro me all wicked & euyl .

thoughtes; my hope & refuge singuler is to fle to the in euery trybulacion, & to call vpon the with inwarde confidence to be helped, patiently abydinge thy consolacyon.

4 ¶ The .xxvii. chapter, a deuout prayer for the illumynacyon of mannes mynde.

O Thou, good ihesu, claryfye me with *the* clerete of euerlastyng lyght, & chase fro myn hert all maner darkenes / stablysshe the
 8 great vagacions of my mynde that I suffre / broke & destroy the vyolent temptacyons that I am acombred with; fyght strongly for me, & fere away the euyll bestes, that is to say my lecherous concupyssens, *that* I am moued & tempted by / *that* peace may be in me by thy vertue &
 12 myght / so that laude may sounde to the in *the* hall of my soule; commaunde the wyndes & tempestis of trouble & temptacion, & the see full of monstres & paretles to cease / & say to the north wynde that it blowe nat / and than shalbe a great tranquillite / sende out thy
 16 lyght of truthe that it may shyne vpon erthe / for I am as the erth vayne & baren vnto thou illumyne me / sende out thy grace from aboue / anoynt my hert with thy grace celestyall / sende vnto me the terys of deuocyon to make moyste and wete my dry soule, *that* it
 20 may brynge forth the good frute & *the* frute of god warkynge / rayse vp my mynde, the which is oppressyd with *the* burden of syn, & suspende my desyre holy to heuenly thynges, so that, *the* swetnes of heuenly felycyte tasted / I may lothe to thynke of erthely thynges /
 24 raysshe me from *the* vnstedfast consolacion of all creatures / for no creat thinge may fully satisfye myn appetyte. Ioyn me, good lorde, to the with the bande of inseperable loue / for thou alone suffysyst to thy louer / and without the all other thynges be vayne and of no
 28 valure.

¶ The .xxviii. chapter / howe a man shulde eschewe to enqyre busily of an other mannes dedes.

SOne, sayth god to his louer / be thou nat curious to seke vanites
 32 or euyll questions of other mennys conuersacion in worde or dede / folowe thou me. what pertyneth to *the* this or *that* / or what this man is or that / or ellys what this man doth or saith / and what *that*? thou shalt not gyue accompt for other mennys dedys but for
 36 thyn owne sel'e / wherfore than dost thou wrap the in such vayne questyons? I knowe euery ²man with his conuersacyon / & I se euery thyng vnder *the* sonne; I know euery man what he thinketh / willeth, sayth or doeth / and to what ende he entendeth his werke /
 40 thou shuld therefore comyt all thynges to me & to my iugement / and to kepe thy selfe in good pease; let hym that wandreth wander, and

¹ leaf 62, verso.

² leaf 63.

dryue as he wyl. At the last shall fall vnto hym *that* he hath deserved in worde or dede, for he may nat deceyue me. Desyre thou nat great fame outwarde, ne great famylyaryte *with* folke, no pryuate loue of any person, for these thynges gendreth distraccyons of mannes 4 soule & great errours, & darkeness of mannes hert. I wolde speke to *the* gladly, my wordis of my counceles & secretis I wolde shewe *the*, if thou wolde dylygently obserue my cominge, openyng the dore of thy herte to me / be thou prouident & wakyng in prayers / humblyng the 8 in all thynges.

¶ The .xxix. Chapter / In what thynges standeth very peace and profyte of man.

Some, I sayd ones to my dyseyples, I leue peace *with* you and gyue 12 you my pease; I gyue you my peace nat as *the* worlde doth, *that* nowwe gyueth peace / now troubles & warre / all folke desyre peace, but all doth nat seke the very thynges *that* pertayne to peace. My peace is *with* humble persons & innocent, thy peace shall be in moche 16 paciens / if thou wilt here me & folowe my worde, thou shalt haue moche peace. in all thy werkis, take hede what thou dost say or intending alwey to please me only / & nothyng without me to desyre or seke / also be thou nat curions or busy to discerne or iuge other 20 mennis wordes or dedes, ne mell ¹nat of thynges that be nat perteynynge to the / and thus doynge thou shalt lytle or seldome be troubled. neuer to suffer any heynes or perturbacyon of body or soule longeth nat to this lyfe, but to the estate of the lyfe to come / where euer 24 quyetes & peace is; suppose nat therfore *that* thou hast founde very peace for *that* thou felest no heynes ne grauye / ne thynke nat that all is well about the / if thou haue no aduersary / ne suffre contradiccion / nor repute nat the therfore *perfyte* / for *that* all thynges 28 be done after thy mynde & desyre / nor thou shalt nat repute the to be beloued / or to be in the fauour or grace with almyghtye God, if thou haue any gyfte of swetnes or deuocion; for a true louer of vertu is nat knowen in such thynges, nor the profyte or perfeccion of man 32 standeth nat in suche, but in that rather *that* thou offrest thy selfe with all thyn herte vnto *the* wyll of god / nat sekynge thy goodys or thyne owne wyll to be done in lytle or moche, so that thou take euenly with thankes prosperous thynges and aduersytees / weyinge all 36 in a lyke balaunce / if thou be so stronge in hope *that* when thou lackest inwarde consolacyon / than thou prepayrest thy herte to suffre gretter thynges than before / nat reputynge thy selfe rightwyse or holy, *than* thou walkest in the true and right way of peace / 40 & without doubt then thou shalt se my face in euerlastynge Ioye; and if thou come to the full contempte of thy selfe, then thou shalt haue the abundaunce of pese after thy possybilyte, as a wayferer may haue.

¶ The .xxx. Chapter, of *the* preemynence of a fre mynde and howe prayers precelleth lesson.

LOrde, this is the warke of a perfyte man, neuer to lose his soule
 4 from the speculation or of the syght of heuently thynges, & to
 go amonge many busynessys as *without* all busynes, nat as an Idell
 man, but by a prerogatyue of fre mynde, nat lyuynge by inordynate
 affeccion to any creature. I beseke *the*, most good & almyghty god,
 8 preserue me from the busynes of this lyfe / *that* I be nat wrapte oner-
 moche by *the* many folde necessaryes of my bodye, that I be nat
 caught by lust of body / delyuer me, I beseke *the*, from all maner of
 impedymentes & enemyes to my soule, to saue me *that* I be nat caste
 12 downe & broke by outragious heynes, nat by such vanities as *the*
 worlde busyly desyreth / but by such myseryes as of *the* comon
 malediccion of mankynde doth greue peynfully thy seruauantis, *that*
 they may nat haue liberte of soule to be ioyned to *the* as they wolde /
 16 good lorde, turne all carnall *consolacion* in me into bytterners, *that*
 shuld entyse & draw me by fals *pretens* of goodnes from *the* contem-
 placion & loue of euerlastyng thynges. let me nat be ouercome of
 fleshely lust, Let me nat be dysceyned by *the* worlde or by the
 20 shorte glory & pompe thereof / nor let me be supplanted or be
 begyled by the cawtels & deceytis of the deuyll / gyue me, I beseke
the, strength to resyst all euyll / *pacyens* to suffre aduersytes, &
 stablenes of *perseuerance*; graunt me for all wor[ldly] consolacyons
 24 the swete, gracyous vnecyon of the holy goost, & for all carnall loue /
 yet into my soule the loue of thyne ²holy name. Mete & drynke and
 clothe & other necessaryes to the body / be peynful & onerous to a
 feruent spyryte; graunt me, good lorde, to vse suche bodely confortes
 28 temperatly / so *that* I be nat wrapped in outragious desyre of
 suche thynges / to forsake all suche bodely necessites I may nat
 lefully / for nature must be sustayned, but to seke suche thynges in
 superfluyte or suche thynges as be more delectable than *profytable* /
 32 the holy lawe forbedeth it / for elles the fleshe of man shuld rebell
 ayenst the soule / amonge all suche thynges, good lorde, I beseke *the*
 that thy hande of grace may teche and gouerne me euer / that I
 admytte no such thynges in superfluyte.

¶ The .xxxi. chapter, the loue of pryuate thynges & of mannys selfe letteth the perfyte goodnes of mannys soule.

SOne, if thou wyll possesse god almyghtye to dwel in thy soule /
 46 thou must eschew & forsake all thy wyll for hym / so *that* onely
 thou gyue thy wyll holy vnto his wyll / for the propre loue of thy
 selfe is more dysauantage to the than any erthly thyng. after thyne

affection & loue, thou enclynest to euery thyng more or lesse ; if thy loue be pure, symple, and well ordered, thou shalt nat be ouercomen by inordinate desyre of suche erthlely thynges. Couet nat suche thynges as it is vnlefull the to haue. Nor yet haue thou nat in dede 4 nor in desyre that thyng that shall lette the or thy inwardly lyberte of thy soule. I haue marueyle, sayth God to his louer, that man gyueth nat hymselfe to me with all his herte to gether / withall 1 other thynges that he hath or desyreth to haue ; why art thou 8 fatygate with superfluous busynes or desyer ? why is man wasted by vayne heuynes ? Lette hym stande to my pleasure & wyll : and than he shall fele no heuynes ne harme / if thou seke this thyng or that / or to be here or there for thy profyte or commoditye, thou shalt 12 neuer be quyte ne fre from busynes of mynde / For in euery thyng besyde me is some defeaute of goodnes / and no place is voyde of all aduersyte / wherfore seth transytory and worldly thynges / rychesses or worshyppes, multiplied in dede or in desyre, doth nat helpe 16 mannes soule, but rather the contempte and hate of such thynges profyteth in the acceptacion ayenst god / for all suche shall passe with the worlde / The place that a man desyreth shall lytell helpe hym, if the spyryte of charyte & grace be nat with hym : & such 20 pease as man seketh without forthe shall nat longe stande if it lacke the very foundament of stabylnes, that is to say, if man stande nat in god almyghty, which is grounde of all stablenes / he may well chaunge his place, but he shal nat be auantaged in soule, for 24 whyther so euer a man fleith he shall fynde suche occasyon as he fleyth.

¶ The .xxxii. chapter / an oregon for the pourgyng of
mannes soule and for grace. 28

CONFERME me, good lorde, by thy grace & make me sad in vertue inwardly in soule / make my herte voyde of all vnprofytable busynes / & nat to be drawn or led by the vnstable desyre of any thyng, what euer it be, vyle or precious, but to conceyue all thynges 32 together with my selfe as transytory / nothyng vnder the sone is stable & permanent, but all is vnyte³ & afflyccyon to mannes soule / howe wyse is he that so vnderstandeth and perceyueth / graunt me, good lorde, heuenly wysdome, that I may lerne to seke & to fynde 36 the above all other thyng, to conceyue and loue the above all thynges / & to vnderstande all other thynges as they be, after the order of thy wysdome ; gyue me grace to bere prudently the prosperite & pleasure of the worlde & patiently to suffer aduersyte / for it is 40 great wysdom nat to be moued with any blast of wynde, ne to entende to any flaterynge tale.

¹ leaf 65, *sig.* L. i.

² leaf 65, verso.

³ *Sic.* Read 'vanyte.'

¶ The .xxxiii. chapter, how a man shuld behaue him
ayenst detraccion.

4 **S**One, sayth our lorde to his louer / thou shalt nat be heuy if a man
say yll or haue an yll opynyon of the, that thou wolde nat gladly
here / for thou ought to iuge thy selfe to be worse & more vyle of
condycion than other people be / if thou gader thy selfe so inwardly
8 thou shalt nat greatly ponder fleing wordes / it is nat a lytell argu-
ment, prudens or wysdom, a man to kepe scylens in tyme of yl sayd
or don to hym, & to conuert hym selfe inwardly to god, & nat to be
inquyete of mannes iugement / let nat thy peace be in mannes worde ;
12 theyr wordes / where is true peace & true glorie but in god / he that
desyreth neyther to please men nor drede the nat to dysplease them /
he shall fynally have great peace / for of inordynat loue & vayne
drede cometh all inquietnes of herte and dystruccyon of soule.

16 ¶ The .xxxiiii. chapter, god almighti is to be inwardly
called and blessyd in tyme of tribulacyon.

THy holy name, good lorde, be alway blessyd, that hast wyllid
this trouble or temptacyon to fall vpon me / I may nat fle ne
20 eschewe it / but I haue nede to fle to thy goodnes for helpe and
socoure, that thou maye turne it to my well / good lorde, I am now
in trouble, and it acordeth nat to well to my hert / for I am greatly
vexed of this present passyon ; what shall I say, that am tached thus
24 with tribulacions / saue me, good lorde ; in this houre I come to the,
in this houre of trowble, that thy goodnes may be knowen whan I
shall be deluyered by the of my great humylyacion & trouble that I
am in / please it thy goodnes, lorde god, to deluyner me therof / for I
28 knowe nat what may do to my dyscharge & well, & whyther I may
goo without the / graunt me paciens, good lorde / also now helpe me,
good lorde, & I shall nat drede what euer fall to me / what shal I
say in all my aduersytes / but that thy wyll be done in me ? I haue
32 well deserued to be troubled & vexed, wherfore I must suffer / &
wolde god I myght so do with pacyence tyll the tempest be past / &
better fortune folowe / god almyghty, thou may take fro me this
temptacion / if it be thy pleasure that I be nat ouercome thereof, as
36 thou hast ofte done / for the more harde it semeth to me to suffer
suche temptacyon, the more nere is thy right hande to chaunge it.

¶ The .xxxv. chapter, howe man shulde aske the helpe
of God, trustynge in hym to recouer grace lost by
40 deuout prayer.

S One, sayth our Lorde to his louer, I am thy lorde god, that do
 conforte my seruautis in the daye of trouble / come therefore to
 me when it is nat well with the / it doth lette *the* to haue consolacion
 from aboue, that thou slowly fallest to prayer for a remedye / for 4
 before thou prayest to me deuoutly for helpe and consolacyon / thou
 sekest many inwarde consolacyon for thy refresshyng, whiche all
 auayleth the lytell vnto thou conceyue inwardlye that I alonly
 delyuer and helpe in nede them that truste in me / & without me 8
 there is no vaylable or profytable counceyll, ne remedye durable &
 abydyng; but resume thy spyryt, & be reconforted in the lyght of
 my mercyes, for I am nere & redy to repayre all thynges *that* be
 ruynous / nat onely to the state that they were of before / but also to 12
 theyr perfeccion / nothinge is to me harde or impossyble / I am nat
 lyke to *the*, that sayest more than thou doest in dede / for my worde
 & dede is all one / where is thy fayth? stonde firmly & perseuerantly
 in thy fayth & my seruyce / be strongly abydyng in me / & thou 16
 shalt haue confort in tyme conuenient / abyde me, & I shall come
 soone & hele the / it is a lytell temptacyon that doth vexe the / & a
 vayne drede that dothe fere the / why art thou busy about thynges
 or chaunces nat yet beyng, but for to come, the which encresyth thy 20
 heynes? it is suffycient to the day his wickednes / it is but vanyte
 or Idlenes to be troubled or to be glad at *the* auenture of thynges to
 come, which parauenture shall never fall / but mannes condycyon is
 to be deceyued by such Imagynacions / & it is a token ² of an vnstable 24
 soule that is so soone led fro god by suggestion of the enemy, for he
 pondereth nat whether he deceyue by true suggestyons or fals /
 whether he throw downe by the blynde loue of thynges present or by
 drede of thynges for to come / be thou nat aferde ne trowled in 28
 soule / trust in my mercy. whan thou trowest to be farre fro me / I
 am ofte more nere the; whan thou wenest to be holly lost, than thou
 moost deseruest rewarde / all this is nat lost whan thou felest con-
 trariousnes in thy mynde / thou shulde nat iuge after thy sensuall 32
 felynge, ne take euery vexacyon, hopinge neuer to escape it / repute
the nat al forsake whan I sende *the* any trybulacion / for by such
 tribulacyon it is come to *the* kyngdome of heuen; it is more expedyent
 to the / & to my other seruauentes for to be preued in aduersitees 36
 than to haue eche thyng after theyr wyll / I know *the* hyd thoughtes
 of man / it is expedyent to thy helth & saluacyon to be lefte some
 tyme to thy selfe without gostly sauer / that thou be nat inflate by
 pryde & lyft vp aboue thy selfe, thinkyng *the* to be better than thou 40
 art in dede / I may take away whan my lyst that I gyue to any
 man / & restore it to them whan I wyll; whan I gyue any gyft or
 grace to any person, it is myn that I gyue / and whan I withdrawe it
 I take but myn owne / for al goodes & euery perfytt gyft is myn. if 44
 I sende *the* any trouble bodely or gostlye, dysdeyne nat therof, ne let
 nat thyn hert fall therby unto great heynes / for I may soon lyfte

¹ leaf 66, verso.² leaf 67, sig. L. iii.

the vp agayn, & chaunge thy heynes into ioy / neuertheles I am
 rightwyse & moche to be recommended & loued when I sende the
¹suche aduersyte or scourges / if thou wylt vnderstande, thou oughtest
 4 neuer to be heny for the aduersytes that I sende the, but rather to
 thanke me / & to repute it a synguler ioy that I spare the nat in such
 peynfull afflyccions that I sende the / for I sayde to my dyscyples /
 I loue you as my father dyd me / though I sende you into the world
 8 nat to haue ioies of the worlde, but great batayles; nat to haue
 worldly honours, but despitis; nat to be Idle, but to labour / nat to
 haue rest, but to gader moche frute of saued people into the barne or
 church of god, lyke as I was sent to also; haue minde, sone, also of
 12 these wordis.

¶ The .xxxvi.² chapter, how all creatures shuld be set
 a syde, that we may fynd god.

16 **L** Orde god, sayth a deuout soule to our lorde, I haue nede to haue
 more grace than I haue yet, if I shuld come thyder where no
 man nor creature shall let me / for as longe as any creature reteyneth
 me by lokyng of thy loue, I may not fle to the frely / he desyred to
 fle frely that sayde these wordes: who shall gyue me winges lyke a
 20 doue, that I may fle & rest where perfite rest is? what thyng is
 more quyet & restfull³ than is a symple iye / & who fleyth more
 frely into the knowlege and loue of God / than he that desyreth
 nothyng here in erthe / he therfore that wyll stande in elenacyon of
 24 mynde / & so beholde the, good lorde, maker of all thyng, he muste
 ouer passe enery creature & forsake hym selfe with other, consideryng
 his lorde to haue nothyng lyke hym / but that he precell all
 creatures in thy loue / and, but if a man be fre & lowed from
 28 inordinate loue of all creaturis, he may nat ⁴frely lyft hym vp by con-
 templacion & loue of heuenly thinges / therfore fewe folke be founde
 contemplatue / for fewe be founde that fully sequesterate theym selfe
 fro erthly thinges, that be but transytory / to contemplacion is great
 32 grace requyred / for by grace a man must in the dede of contempla-
 cion be lyft aboue hym selfe / & but if he be lyfte vp in spyryte
 aboue all creatures erthelye, & be holy vnyte to god almyghty /
 what so ener he can or hath of vertue is but of lytle pryce afore
 36 god / he shall longe be lytle in vertue / & lye longe in erthe, that
 reputeth or prayseth any thyng but onlye eternall goodes, which he
 had of god almyghty / and what so ener thyng is nat god almyghty
 or to hym referred is nought / & to be accounted for nought / great
 40 differens is betwene the wysdom of a deuout and illumyned persone
 of god / & the cunnyng of a lettred clerke or a student / for that
 doctryne is more worthy & better that cometh by the influence of
 god than it that cometh by the labour of mannys wyt / ma[n]y desyre

¹ leaf 67, verso.

² *Orig.* xxxvii.

³ *Orig.* refstull.

⁴ leaf 68.

to come to *contemplacion*, but fewe study for such thinges as be required therto in *exercyse* / & a great *impedymēt* therto is that we stande in *sygnes* & in *sensible thinges*, & labour nat to mortyfyte vs fro them / ne to despyse theym parfytely before as we shulde do / 4 howe is it and with what spyryt be we led / I wot nat, that be reputed *spirituall persons* / & yet we laboure more about vyle & transytory thynges / than about *spirituall* / about the which scarsly at any tyme we labour or thynke inwardly with *suspensynge* of our 8 outwarde *sensys*, so that we wey nat our warkes stratlye or euenlye ¹as we ought to do / for wherupon our affeeyon resteth we do nat attende / ne we lament nat our vyle and vnclene dedes / & therupon foloweth that whan our inwarde affeeyon is corrupte, that the dede 12 folowyng & procedynge thereof is necessarily corrupte, for of a clene herte cometh² good dedys and vertuous lyuynge / enery man seketh the dede of what & how moche he may do or doth / but howe vertuous a man is it, that is nat so dyligentlye soughte / for a ryche 16 man or a stronge man / for a good labourer / a good wryter / a good synger / a fayre man or woman / or for an able persone, euery man dyligentlye seketh / but howe meke in soule is suche a persone / howe pacyent, how deuout / or well-disposed inwardly is he, no questyon is 20 made / nature sheweth the outwarde goodnes of man / but grace turneth it selfe to the inwarde vertues of man / nature with gyftes natural is ofte dysceyued, but the soule trusteth in God that he be nat disceyued. 24

¶ The .xxxvii. chapiter, howe man shuld forsake hym selfe and all couetyse.

S One, sayth our lorde, thou may nat haue *perfyte liberte*, but if thou vtterly forsake thy selfe. all *proprieties* & louers of them 28 selfe be fetered and nat fre / as couctous folke / curious & vayne-glorious, that seke alway ryches, honours & delectable thinges, & nat suche as pertyne to iesu cryste / suche folke ofte feyne & compounde suche thynges as be nat stable but faylynge, for all thyng shall 32 peryssh that is nat begon & caused of god / holde well this shorte worde / forsake all thynges for god, & thou shalt fynde all thinges; ³forsake couetyse, & thou shalt fynde rest / degest thys thyng in thy mynde busily, & thou shalt vnderstande all thyng / lorde, that is 36 nat one dayes warke nor a lyght thyng to attayne / for all *perfeccyon* of relygyon is comprysed therin / sone, thou shulde nat soone be aduerted⁴ ne cast downe by dyspayre whan thou herest the wayes of *perfyte folke* / but rather to be prouoked to hyer thynges / & at the 40 leest to enforce the by deuote desyre to theym; I wolde thou come there to that thou loued nat carnally thy selfe / but that thou wolde folowe my counsell in all thynges; than thou shuld be as I sayd, & all thy lyfe shuld be led with ioy & peas. thou hast yet many thynges 44

¹ leaf 68, verso.² *Orig.* tometh.³ leaf 69.⁴ Error for 'auerted.'

to be forsake & lefte, the which but if thou holy leue and resygne to me / thou shalt nat attayne that thou desyrest / I counceyll the to bye of my bryght golde / *that* is to say, heuently wysdome, the which
 4 despyseth all erthly thynges, *that* thou may be very ryche / lay thou a syde all erthely wysdom and all inordynate pleasure of thy lyfe / or any other, & thou shalt haue heuently wysdome therfore / *the* which wysdom, though it be reputed lytell worth in erthe & of erthly
 8 folke / yet it is a precyous margarete hydde fro many, & greatly desyred of many.

¶ The .xxxviii. Chapyter, of the vnstabilenes of the hert
 of man / & how man shuld fynally lyfte vp and
 12 order his herte and mynde to God.

One, sayth our Lorde, truste nat to moche to thyn owne wyt & affection, *the* which is now here, now there, soone chaungid from one thyng to an other / for as longe as thou lyuest thou shalt be chaun^ggeable
 16 & subiecte of mutabilite ayenst thy wyl / now shalt thou be glad, now heuy / now well plesed & content & soone discontent, now deuout & soone vndeuous, now busy in mynde & werke, & now sleuthfull / now thou art lyghte & mery & soone after sad & troubled, but a wyse man
 20 & well taught in soule standeth stable in all such mutacyons / nat attendynge what he felyth in hym selfe / or of what party *the* wynde of thy stablenes bloweth / but rather that all the entente of his soule & mynde may come & profyte to the due and best ende / and in this
 24 wyse may a man alway one abyde holy, as longe as the symple entent of his soule amonge all suche varyacyons is nat vndered, but dyrecte to me contynnally ; the more pure and clene the entencion of mannys soule is, *the* more stedfastly he goth amonge such stormes & troubles /
 28 but in many thynges is the pure iye of mannes soule made darke / a man lyghtely beholdeth² a delectable obiecte *that* is presented to hym, and anone the soule is infecte by vulefull desyre / for seldome suche persones be fre and vnfecte of the venym of theyr owne sekyng / as
 32 we rede by example of the Iewes, the whiche came into betanie to Martha / & Mary / & nat to Iohan only / but for to se Lazar / wherfore the iye of mannes intencion is to be clenched so that it be rightwys, and aboue all varyant meanes directe to me.

¶ The .xxxix. chapiter, howe god almyghty sauoureth
 to his louer aboue all thynges.

Beholde my lorde god, & beholde all thynges : what thinge may I
 more graciously & better³ to my beatytude desyre ? o thou sauery
 40 & swete worde⁴ to thy louers, my lorde god & all thynges / I say nat

¹ leaf 69, verso.² *Orig.* beholdeth.³ leaf 70.⁴ *Orig.* woode.

that he is the worlde, ne the transytory goodes of ~~the~~ worlde, which is
 nat to be loued / but god in all thinge, the which worde often repeted
 gyueth a great gladnes to the louer of god / whan thou art present,
 good lorde, all thynges be plesaunt to man / and if thou absent the 4
 from hym / thinges be tedyous to hym / thou, good lorde, alone
 makest a peasyble herte, and also a great gladnesse & solempe ioy-
 fulness in mannis soule : thou makest a man fele wele of all thinges, &
 to loue the in all thyng / and without thy goodnes nothinge may 8
 longe please man / but if any thyng shall be thankefull & well
 sauory to man / thy grace must be present, and wysdome : if thou,
 good lorde, sauour plesauntly to any man / what thyng shall nat be
 delectable to hym, & if thy goodnes sauour nat to man, what may be 12
 ioyfull to hym? sothely nothinge : but worldlye wyse men fawteth
 in thy wysdome, good lorde, and they lyke wyse that sauoureth
 fleshely desyres, for in such wysdome and noughty wayes be many
 vanytes, and spyrytuell deth foloweth / And they that folowe the, 16
 swete and blessyd lorde, by contempte of the worlde / and by morti-
 fyng of theyr body or bodely lustys, be knowen to be very wyse, for
 they be transfourmed from vanyte to trouth / and from carnalyte to
 spiritualte / to such persones doth almyghty God swetely sauour / 20
 and what someuer goodnesse or delectacion they fynde in any
 creature, they referre all to the laude & praysynge of *the*, creature¹
 of all. ²Great dyfference & dyssymyltude is betwyxt the sauour &
 swetnes of almyghty god the maker of all, & the sauoure of the 24
 thyng that is made of hym, as is also betwyxt eternite and tyme,
 and betwyxt lyght increate & light illumined of god / o thou light
 eternal, precellynge & transcendyng all lightes creat, perse the
 inwarde partes of myn hert ; with thy ioyfull shynyng purifye, glad / 28
 elaryfy and quyken my spyryte, with his powers, to encline & be
 ioyned to *the* from vnprofytable excesses / o whan shall that blessyd
 houre come, moost to be desyred, whan I shalbe sacyat & replen-
 ysshed with thy blesful presence / that thou may be to me in all 32
 pleasures possyble to be desyred / for as longe as that gyfte is nat
 gyuen to me / my full Ioye shall nat be : it is myne olde man, that is
 to say, my bodye lyuynge in me, by his venemous concupiscence nat
 fully cruefyed or mortifyed in me ; as yet my body couetyth 36
 strongly agaynst my soule ; it moueth inwarde batayles, and sufferyth
 nat *the* reygne of my soule to be in rest ; but thou, good lorde, *that*
 hast dominacon vpon the see / & dost myttigate his mouynges &
 flowynges, aryse & helpe me, quenche & destroy these outrageous 40
 meuynges of my flesshe, wherwith I am sore troubled ; destroy them
 in thy vertue & myght / shewe, I beseke *the*, thy power, & declare
 the right hand vpon me, for I haue no other hope but *the*, that arte
 my lorde & sauour.

44

¹ Error for 'creatour.'² leaf 70, verso.

¶ The .xl. chapter, howe no man may be sure frome temptacyon whyles he lyueth here.

S One, sayth our lorde God to his louer, thou shalt neuer be syker or
 4 surer in this lyfe, but, ¹as longe as *thou* shalt lyue here / spirituall
 armour shalbe necessary to the; thou art conuersaunt amonge thy
 enemyes on euery syde, thou arte troubled & vexed / & therfore if
 8 thou vse nat on euery hande thy shyld of pacyence / thou shalt nat
 be longe vnwounded / more ouer, if thou put nat thy herte stable in
 me, & to suffer with good & deuout wyll all maner of thynges for the
 loue of me, thou mayste nat suffer this ardoure, nor come vnto the
 crowne & rewarde of blessyd soules / thou must therefore passe
 12 manly ouer all suche thynges & vse a myghty hande ayenst thynges
 contrary to *the* / for to a conquerour is promised & graunted in
 rewarde aungels fode / & to a sleuthfull & an Idell man is ordeyned
 great misery / if thou seke here rest, how shalt thou come to euer-
 16 lastyng rest & quietacion in heuen / gyue *the* nat here in the worlde
 to great rest, but rather to great pacience ayenst aduersitees con-
 tynually insuyng / seke nat therefore true peace here in erthe, but in
 heuen where it is / nat in man nor in other creatures, but in god
 20 alone / thou oughtest for the loue of god suffer gladly all labours &
 sorowes, temptacyons & vexacions, aduersites & necessityes, infirm-
 ytes, & iniurye, obliquies & repreues / all tokens of mekenes &
 confusyons / correccions & despytes / these thynges helpe to purches
 24 *vertues*, these *thynges* proueth *the* knyght of cryste, & maketh hym
 worthy the celestyall crowne. I shall, sayth our lorde god, yelde to
 my seruaunt *that* serueth me in such seruyce as is spoken, euerlast-
 ynge rewarde for a lytell & short laboure / & glory infynyte for a
 28 lytell confusion / trowest thou, sayth our lorde ²to his seruaunt, that
 thou shalt have alway spirituall consolacions at thy wyll / my sayntes
 had nat such consolacions contynuall / but many dyuers temptacions
 & great persecucions / but with paciens they ouercame all such
 32 troubles / trustyng more in me than in them selfe in suche peynes /
 knowyng with the apostle *that* the peynys of this present lyfe be nat
 worthy to deserue the glory of heuen / woldest thou haue *that* anon,
 that many afore haue scar[s]ly opteyned after many wepyng terys
 36 & great labour / abyde pacyently the gracyous comyng of our lorde /
 labour manly in his vyneyarde *the* warkes of rightwysenes / put
 thy confort in god, mistruste hym nat / but stande strongly in fayth,
 & go nat fro his seruyce *that* he hath called the to, & expounde thy
 40 body and soule stable & strongely for the loue of god / and I shal be
 with the in all thy troubles, & shall fully rewarde all that suffre or
 do for me.

¹ leaf 71, sig. M. i.

² leaf 71, verso.

¶ The .xli. chapiter, agaynst the vayne iugementes of men.

S On, sayth our lorde to his louer, cast thy hert & lone vpon thy lorde god stedfastlye, & diede nat what man iugeth in the / 4 where thy concyence yeldeth the deuout & innocent / it is good & blessyd to suffer & to be heuy to an humble persone that trusteth more in god than in hym selfe / many folke say many thynges / & therefore lytle feyth is to be gyuen; but to satysfye all men it is im- 8 possyble / and though saynt Powle the apostell laboured to please all folke in god / makynge hym selfe mete & apte to all mennys condicions for theyr saluacion & lucre / yet he set lytle by mennes iugement, that is to say, mennys dyscommendacion or commendacion ayenst 12 hym / he dyd labour dylygentlye for other mennes edyficacion & saluacion / but he suffered other men to iuge or despyse hym / he coulde nat let / and therefore he commytted hym selfe & all his labours to god almyghty that knoweth all thynges, & what is best for man / 16 & he defendyd hym selfe by pacyence & humylyte agaynst all his aduersaries & lesynge makers / he answeryd somtyme by worde and wrytyng ayenst his detractours, that he shuld nat be schaulder to other / what art thou that dredest a mortall man, which is to day & 20 the morowe apereth nat? drede god, & thou shalte nat drede mannes terrours. whan may any man worke in the by wordes or iniuries / he shall rather noy hym selfe than the / ne he shal nat eschewe the iugementes of god / who euer he be. haue thou god alway before the, 24 and stryue nat agayn such complaynynges wordes / & though thou seeme for the tyme ouerthrowe, and suffre confusyon contrary to thy deseruynge, disdayn nat therewith, lest thou minysse the crowne of glory by impaciens / but rather beholde me, that may delyuer euery 28 man fro confusyon & iniurye, & rewarde enery man after his merytis & traunayles.

¶ The .xlii. chapter, if man wyll opteyne fredom of hert, he must holy forsake hym selfe. 32

O Ur lorde god sayth to his seruauant / sone, forsake thy selfe / & thou shalte fynde me: stande thou without the eleccion of thy fre wyll / & without all propriete, & thou shalt alway wyn / for if thou leue thy selfe vtterly / without presumpcion of the same, more 36 abundanee of grace than thou had / shall be gyuen to the. ²Lorde, sayth the discypyle to his lorde god / how ofte & in what thynges shall I forsake my selfe? I say to the, sone, that thou shalt euery honre, & in euery thyng great & small, forsake & make thy selfe 40 naked / ellys Howe may thou be myne & I thyne / but if thou forsake thy proper wyll in all thynges within & without? the soner thou so

¹ leaf 72, sig. M. ii.

² leaf 72, verso.

do, the better it shalbe with the / the more fully thou forsakest thy
 selfe with all other thinges / the better thou shalt please me & the
 more thou shalt wyn / some religyous folk with other forsake them
 4 selfe nat fully / but with some excepcyon / such trust nat to god
 almyghty / & therefore they endeuer them to prouyde for them selfe
 in some thynges. some other at the fyrst doth offer them selfe and
 all theyrs to god / but at a temptacyon soone after arysynge they
 8 returne to theyr owne wyll, the which they had forsake / and ther-
 fore they profyte nat in vertue / suche persones shall nat come to
 very clennes of hert ne to the grace of my ioyfull famlyaryte / but
 if they make a hole resygnacyon & a dayly oblacion of them selfe &
 12 all theyrs fyrste / without which the vnyon that longeth to my
 fruycion may nat be had / I have sayd ofte to the: forsake thy selfe,
 and resyne the perfyte, and thou shalt enioy inwarde peace / gyve all
 for [all], aske ne seke nothyng agayne of them that thou hast forsake
 16 for me / but stande holye & fermely in me, nat doutynge any thyng /
 & thou shalt haue me / thou shalt be fre in soule / darknes shall nat
 possesse the, ne any spyryt of derkenes shall haue power of the /
 indenoure the to this / pray & study with all thy desyre, that thou
 20 may¹ be delyuered fro all maner of properte, & with nakydnes of all
 ambicion & possessyon folowe naked iesu cryste thy sauour / &
 that thou dye to thy selfe & the world & lyue to me eternally / than
 all vayne fantasyes, wicked troubles, & superfluous busynes shall
 24 fayle / Also than shall all imoderate drede / & loue inordynate dye.

¶ The .xliii. Chapyter, howe man shulde gouerne hym
 in outwarde thynges, & renne to god for helpe
 and socour in pears and daungers.

28 S One, sayth our lorde to his louer, thou oughtest with all dyligence
 gyue hede that in euery occupacion & outwarde dede thou be
 fre withinforth in thy soule, hauynge power of thy selfe / so that all
 thinges be under the & thou nat vnder them / that thou be lorde &
 32 leder of thy werkes and nat seruaunt / but as a true hebrew or
 cristen man, goynge into the sorte & lyberte of chyl dren of god, the
 which stande vpon the present thinges of the worlde and beholde the
 eternall goodes of heuen / the which also beholde the transytory
 36 thinges of the worlde with theyr lefte iye, & heuenly thynges with
 theyr right iye; such folke be nat drawn by worldly goodes to
 inordynate loue of them / but rather they drawe suche temporall
 goodes as god sendeth them & order them to good dedes, lyke as
 40 god almyghty the hye artyfyer hath ordeygned them, that lefte
 nothyng vnordred in all the worlde / also if thou in euery auenture
 or chaunce stande nat in the outwarde apparaunce, that is to say, if
 thou stande nat to the iugement of thy bodyly iye or ere / but anon

¹ leaf 73, sig. M. iii.

as thou perceyuest such thinges / if thou enter with moyses into the table of thy soule by deuout prayer ¹to counsell our lorde / thou shalt here sometyne *the* swete answer of god almighty / & thou shalt returne agayne to thy selfe instructe of many thynges bothe present 4 & for to come / moyses euer had a recours to the tabernacle of god for doubtis & *questyons* and to assoyled, and he fled to the subsidye of prayer for paretles & the vnreasonable vyolencis and fautis of men to be fled / so thou shuldest fle into the secret tabe:- 8 nacle of thy soule in such doutis or paretles, there callynge on the helpe of god by deuout prayer / we rede *that* losue with the chyl dren of israell was deceyued of the Gabaonytis, because they gaue lyght credens to theyr swete wordes & dyd nat counceyll with our lorde 12 by oracle as they shulde haue done, before they had graunted them any thyng.

¶ The .xliiii. chapyter / a man shuld nat be importune
in his wayes or nedys. 16

S One, sayth our lorde to his louer / *commyt* thy cause to me alwaye / & I shall well dyspose for the whan tyme behouable shall be / abyde myn ordynauce & thou shalt fynde profyte therby / my lorde god, sayth he / I gladly *commytte* to thy goodnes my selfe 20 & all my desyres & necessarytes, for my prouydence may lytle auayle / I beseke the *that* I cleue nat moche to auentures here after ensuyng / but *that* I may shortly in all such offer my selfe to thy pleasure / sone, sayth god / man often prosecuteth the thyng *that* he desyreth, 24 & whan he cometh therto / he begynneth otherwyse to fele therin / for mannys affeccyons & desyres about one thyng be nat durable & abydyng / but now vpon this thyng sette / and now vpon that / the very ²profite of man is to forsake hym selfe & to *commyt* hym 28 holy to God / for such a man is very fre and syker / But our enemy & contrary to all goodnes cesseth nat of his temptacyons / but day & nyght he maketh greuous fautes to vs / to catch vs at unwares by his deceytfull snares / wake therfore & pray dylygently that thou enter 32 nat into temptacion.

¶ The .xlv. chapter, man hath no goodnes of hym selfe /
ne any thyng *that* he may haue any glory or
pryde of, but all of *the* goodnes of god. 36

L Orde, what is man that thou hast suche mynde of, or the sone of man whom [thou] doest vysyte with thy grace / what meryte was or is in man *that* thou gyuest thy grace to / what may I complayne if thou forsake me / or what may I rightwysly say 40 agayne the / if thou graunt me nat that I aske of *the* / seth thou

¹ leaf 73, verso.

² leaf 74.

gyuest all goodes¹ of thy owne goodnes & lyberalyte, & without the
deseruyng of man / Surely this may I thynke & say of my selfe /
that I am nothyng of valoure, that I haue no goodnesse of my selfe /
4 but that I am in suffeyent and frayle in all thynges, & go to nought
euer / and but I be holpen of the, good lorde, and informed within
in soule by the, I shall be made all dyssolute / thou, good lorde,
abydest alwey one beyng / and every where good, rightwys & holy /
8 werkyng all thinges wele, right wysly & holyly / & dysposynge all
thy werkys in wisdom, but I wretche, that am alway more prone &
redy to fayle than to profyte in vertu and goodnesse / an nat
abydng euer in one state / for seuen tymes in the day the rightwis
12 man is troubled of synne / Ne ²the lesse it shal be sone wele with
me agayn, if it please thy goodnes to helpe me / for thou alone, good
lorde, mayste without man helpe in all nedys / & make me so ferme
& stable / that I shall nat be chaunged hyder & thyder / or fro this
16 thyng to that / but that my herte may be turned & rest in the
alonly / & if I wolde cast away all mannes consolacion, eyther for
denocion for to be had or ellys to seke thy socoure & goodnes / for
such nedes as fall to me, that I am compellyd by to seke the / for no
20 man may helpe or comfort me as thou mayst / than I myghte well
trust to thy grace & to ioye of the gyfte of thy newe consolacyon /
I thanke the, good lorde, the actour and grounde of all goodnes / as
ofte as any good chaunce happeth towarde me / I am but vanyte
24 and nothyng in thy syght, an vnstable man & syke / wherof may I
than be proude or shuld repute me any thyng profytable / wheder
nat of nought, the which is moste vanyte? truly vayne glory is an
infectyue pestylens and moost vanyte / for it draweth a man fro very
28 glory & remeuth grace spyrytuall / whyles a man hath a complacens
in hym selfe / he displeaseth god / and whan he desyreth manns
laude & vayne praysynge / he forgoth very vertues, very glory; &
holy ioy to man is to ioy in god & nat in hym selfe / to ioy in the
32 name of god almyghty / & nat in his proper vertu or strength / nor
to have delectacyon in any creature but for god / thy holye name,
good lorde, be prayسد & blessid, & nat myne; thy werk be mag-
nyfyed & nat myne / no laude, ne praysynge be gyuen to me by
36 mannes mouthe for any thyng ³that I do, but all be vnto thy plea-
sure; thou arte my glorie & the inwarde ioy of my herte / I shall by
thy grace euer ioye in the & in nothyng perteynyng to the⁴ but in
my infyrmytes / let Iewes with other vayne louers of the worlde
40 seke glory of them selfe, & in other. I shall only seke the glory and
praysynge of god / for all mannes glory & praysynge with worship
temporal, & also worldly hight and promocyon, compared to thy
eternall glory, good lorde, is but vanyte & folye / o thou blessyd
44 trynyte, my god / my mercy and very truthe, to the alone be laude /
vertu / honour / & glory for euer. Amen.

¹ *Orig.* 'goones.'² leaf 74, verso.³ leaf 75.⁴ Error for 'me.'

¶ The .xlii. chapter, how all temporall honour is to be dyspysed.

One, sayth our lorde to his louer, be thou nat confoundid ne heuy, when thou seest other honoured and auanced / and thy selfe 4
despysed and humyled / rayse vp thyn harte to me into heuen, & thou shalt nat be heuy thoughe thou be despysed of man here in erthe / Lorde, sayth the dysciple, we be here in darke blyndenes, lackynge the very lyght / and therefore we be soone disceyued by 8
vanytes; as farre as I can vnderstande / I neuer yet suffered any iniury of any creature / wherfore I can nat rightwysely complayne agayne the / but for as moche as I haue ofte synned agayn the / therefore euery creature is worthyly armed ayenst me in punysshment 12
of my synnes. wherfore confusyon & shame to me is dewe with contempe; to the, good lorde, be laude, honoure, & glory / and but if I prepare my wyll to be dyspysed and forsake gladly of euery man and vtterly to be reputed noughte, ¹I can nat be stablysshed ne pacy- 16
fyed withynforth / nor spirituallly to be illumyned / ne may nat be fully knytte & ioyned to thy goodnes.

¶ The .xliii. chapter / howe no man ought to put his peas fynally in man. 20

One, if thou put thy peas with any person for thy felynge, & for that they accorde with the, thou shalt be vnstedfast & vnpeased / but if thou haue thy recours to god, that is permanent & euerlastynge truth, thy frende goynge a way or decesyng fro the 24
shall nat make the inordynatly heuy / thou oughtest to loue all thy frendes in me / and for me to loue euery persone that thou accomptyst with good & dere to the in this lyfe / for I am the begynner & the ende of all goodnes / & without me all frenshyp is 28
nat valent or durable / nor no worldly frendshyppe may endure / where I ioy nat. thou oughtest to be mortifyed to such carnall affections of thy louers / that as moche as thou mayst thou shuldest desyre to be without al mannes company / for the more a man with- 32
draweth hym fro all worldlye solace / the more he draweth nere to god almyghty / & the more hye that he ascendeth in loue & spirituall contemplacion, the more profoundly & inwardly he descendeth in humble consyderacion of hym selfe and vylypendynge 36
hym selfe / he that ascrybeth or gyueth any goodnes to hym selfe / he gaynstandeth the grace of god & letteth it to enter into hym / for the grace of god alwey requyareth an humble herte / if thou man, sayth our lorde, wolde perfytely dispraise thy selfe / & wold empte 40
clene thy hert fro all erthely loue, than wolde I, sayth he, distyll & entre into the with abundaunt grace, ²but the more attendaunce &

¹ leaf 75, verso.

² leaf 76.

effeccion thou hast to my creatures / the more is the *consyderacyon*
 & loue of thy creature¹ take fro the / loke that thou lerne to ouer-
 come thy selfe in all thynges / for the possessyon of thy creature¹ /
 4 & than thou mayst come to the knowlege of thy lorde god /
 what so euer thyng thou louest inordinatly, be it neuer so lytel,
 yet it defoylith thy soule & letteth the to come to the knowlege &
 loue of god /

8 ¶ The .xlviii. chapter, agayne vayne & seculer
 science.

SOne, sayth our lorde to his louer, beware *that* thou be nat moued
 by the fayer & subtyll wordes or sayinges of men / the reygne of
 12 god standeth nat in worde but in vertu / attende my wordes, for they
 illumyne mannes mynde, & inflameth with the ardure of loue mannys
 herte / they make *compunccion* in man to be sory for his synnes / &
 with that they brynge to mannys soule great *consolacion* / gyne the
 16 nat to lecture or study for that thou woldest be sene cunnyng / or
 wyse before other / but study therby to mortify thy vyces & vicious
 lyuyng in the & other / for *that* shal more profyte the than the
 knowledge of many questions / for whan thou hast red, knowen many
 20 thynges / thou must at last come to one pryncypall & begynnynge of
 all other / I am he that techeth man cunnyng, & I gyue more clere
 vnderstandinge to humble persones than any man techith / loke, whom
 I speke to, he shal be wyse & profyte in soule / wo shall be theym
 24 that seke of men curyous thynges, and lytell ponder the wey how
 they shuld serue and please me / the tyme shall come whan that
 Cryste, the mayster of all maysters / and Lorde² of aungels, shall apere
 redy to here euery mannes lesson, that is to say, to examyne euery
 28 mannes conceyens; than shall Iherusalem be lyghtened & enserched
 with lanternes & lyghtes / and the hyd warke & cogitacions of men /
 shalbe manifestly opened / & all vayne excuses shalbe fordon &
 layde a syde / I am he, sayth god, that sodenly ryse vppe and
 32 illumyneth an humble mynde / that he may take and perceyue mo
 reasons of eternall trouth soner than he that studyeth .x. yere in the
 secolys / I teche without sounde of wordis, without confusyon of
 opynyons / without pryde of worshyp / & without fyght of argumen-
 36 tacion / I teche to dispyse all erthely thynges & thynges present / I
 make my louers to seke & to sauoure thynges eternall / to fle
 honours, & patiently to suffer schauanders and aduersites, nothyng
 without me to desyre, but all theyr hope to put in me, and to loue
 40 me ardentlye about all thynges / some in lounge me inwardlye haue
 deuyne and godly thynges, & cunnyng to speke marueylous thynges,
 such hath more profyted in forsakyng all thynges / than in studyng
 about subtyle thynges / but I speke to some comon thynges & to other

¹ Error for 'creatour.'

² leaf 76, verso.

specyall thynges; I appere to some swetely in hyd synes & fygures / & to other I shewe great mysteryes with great lyght of vnderstand- ynge / there is one voyce & one letter in the bokes that they beholde / but that voyce or letter informeth nat all in lyke / for I am *the* 4 inwarde techer of trowth / sercher of mannes hert / *the* vnderstander of mannes thought, promoter of his dedis, gyuynge to euery man as I thynke worthy.

¶ The. xlix. chapiter / how we shulde despyse & nat 8 greatly desyre outwarde wor[l]dly thynges.

SOne, thou must be ignorant & vnknowinge many thynges, thou must acompte thy selfe as dede upon erthe / & seke one *that* all *the* worlde is crucyfied to / thou muste ouerpasse many thynges *that* 12 thou shalte parauntere [hear] ayenst the or thy frende with a deffe ere, nat answeringe to suche / but to such rather those things that be to thy peace / it is better a man to turne away his iyen fro thynges of displeasure / & to let euery man to thynke & loke as he wyll. Also to 16 withdraw thyn erys fro vnprofytable fables than to deserne² to *con-* tencyous wordes / if thou wylt stande & enclyne to god / & dylygently beholde his iugement, & the meke answers in his reproues / thou shuldest suffer the more easely to be ouercome / o lorde God, what 20 be we? lo, we wepe and lament greatly for a lytel temporall harme or losse / we renne ayenst myght and laboure bodely for a lytell temporall auauntage / but our spirituall losses & detrymentis *that* we suffre be soone forgot with vs / & scarsly we returne agayn therto 24 any tyme after our losse / to that thyng that is lytell or nought worth we gyue great attendaunce / and that thyng that is of great pryce & moost necessary to vs we set nat by it / for all mankynde in maner renneth towarde outwarde thynges / & but they soone aryse fro suche 28 dysposycyon / they shall gladly lye & delyte euer in outwarde thynges.

¶ The .l. chapyter, howe euery tale or worde is nat to be beleued / & how mannes worde soone slydeth. 32

Good lord, gyue & graunt me helpe of my trouble that I suffer / for mannes helpe is but vayne & vnuaylable in such nedis / I haue ofte fayled of helpe & socoure / where I trusted to haue founde it, and ofte haue I founde faythfulnes / where I trusted leest to haue 36 founde it / wherfore I say, that man laboureth in vayne *that* putteth his hope in man. thou, good lorde, art the very hope & helth of man; blessyd be thou in all thynges, & for all thynges that happeth to us / we be sicke & vinstable of our selfe, we be soone chaunged fro goodnes 40 & disceyued / who is he that can so warely & wysely kepe hym selfe

¹ leaf 77, *sig.* N. i.

² Error for 'deserve'; Lat. 'deservire.'

³ leaf 77, verso.

in all thynges, that he fall nat some tyme into a snare of disceyte of
 some perplexite / but he that trusteth in the, good lorde, and seketh
 the with symple herte, doth nat so soone remeue from the / and if it
 4 hap hym to fall into any tribulacyon / howe so euer he be wrapped
 therin / he shall soone be delyuered therof by the / or ellys soon
 receyue comfort of thy goodnes / for thou, good lorde, forsakest them
 neuer *that* truly truste in the / it is harde to fynde a faythfull & a
 8 trusty frende / that so perseueryth in all the trybulacyons of his
 frende / thou, good lorde, art moost faythfull in all such nedys / &
 lyke vnto the none is / nor may be founde / o ful well felte &
 sauoured *that* soule in god / the which sayde, my mynde is groudend
 12 & stablysshed in my lorde god / if it were so with me, I shuld nat so
 soone drede man / ne be moued at his wordes / who may prouyde all
 thynges for to come / or who may eschew the paretles or euyls here
 after ensuyng? if chaunces or thynges before sene ¹ ofte anyoeth &
 16 hurteth man / what shall I say than of thynges vnprouyded / but
 that they more greuously hurt / but wherfore haue nat I, wretche,
 better pronyded or purueyed? why gaue I so soone credens to other
 mennes sayinge? but we be men / ye, thoughe we be reputed and
 20 extemed aungels of many folke. to whom shall I gyue credens / but
 to the, good lorde? for thou art very trouth, that nouthur disceyuest
 ne may be disceyued / and euery other man is a lyer, vnstable / &
 soone dyseceyunge moost in wordes, so *that* vneth it can or may be
 24 beleued *that* semeth ryghtwyse when he proferith it / howe prudentlye
 haste thou, good lorde, gyuen warnyng to vs to be ware of men, and
 how the moost famylyer frendes of man be enemyes to hym / also a
 man shulde nat beleue if man shuld say to hym / lo, cryst is here or
 28 there / shewyng hym that is nat cryste but rather antecryst, as hath
 be sayd, and hereafter shalbe sayd. I am taught by harme that I
 haue suffred & sene other suffer / And praye God that I may be
 taughte to be more ware & nat to my foly / a man sayth to me /
 32 sone, be ware and kepe this pryuey to thy selfe that I say / & whyles
 I kepe pryuey suche as hee commytted to me / he can nat kepe pryuey
 that thyng that he desyred me to kepe pryuey / but anon he betrayeth
 and dyscloseth bothe hym and me, and so gothe his way. good lorde,
 36 defende me from such talys and vnware men, that I fall nat into
 theyr handes / nor take vpon me to do suche thynges / good lorde,
 graunt me to haue stableness of worde & neuer to haue dyseceyfull
 tonge, ² but remoue all suche dyseceytes fer fro me / I ought in all wyse
 40 eschewe that thyng that I wolde nat suffer my selfe / o howe good
 & peasyble is it a man to kepe seylence of other mennys dedes / &
 nat lightly to beleue euery mannis tale / ne lightly to tell out suche
 talys / to shewe brefely in fewe wordes the entent of his mynde, nat
 44 to be led or moued with any bosting or flatteryng wordes / & alway
 to seke god almyghty, the beholder of mannes soule in his dedys.
 euer desyryng that all the entencion of his soule inwarde, to geder

¹ leaf 78, sig. N. ii.² leaf 78, verso.

with his outwarde dedes, may be directe & perfourmed after his gracyous pleasure / how sure is it for the *conseruacion* of heuenly grace / a man to fle vtter apparaunce of goodnes & nat to desyre outwarde flattery or vaynglory / but rather to folow those things which 4 gyue and procure the amendinge of lyfe with the feruour of good lyuyng / knowen vertu & openly commendyd hath hurt many persones, where grace pryuelye vsyd & hyd hath and doth profyte / & auayle many in this frayle lyfe / the which after scripture is all 8 temptacyon & malyce.¹

¶ The .li. chapter / howe a man shulde put his confydence in God whan sharpe wordes touche hym.

S Tonde, sone, fermely & truste in me, whan thou art vexyd with 12 troubles & malyceous wordes / what be wordes but wynde *that* fleeth in the ayre without hurt of any stone / if thou be gylty of such wordes or worthy of them or suche repreues, than thynke thou wylte gladlye amende the / and if thou be nat gyltye, thynke yet 16 thou wylte suffer gladlye ²such repreues for goddis sake / It is but an easy thyng to suffer sharpe wordis sometyme, where it is so that thou mayste nat suffre harde flagellacyons / or betynges, with cryste & for hym / & why is it that so small thynges be so bytter and 20 odyous to the / but for that thou art yet carnall & nat *spirituall* in thy affeccyons / geuyng more hede to man than to god? for that thou dredest to be despyed / thou wolt nat be repreued for thy excessis / but sekest for thy defence derke & synyster excuses / but 24 beholde thy selfe better, & thou shalt se well that the worlde & vayne glory / or mannes pleasure lyueth yet in the / whan thou refusest to be humbled & *confoundid* for thy defaultis / it is certeyne that thou art nat very humble, ne truly dede / or mortified to the 28 worlde / nor hast nat *the* worlde crucified to the / but here thou my wordes & thou shalt not drede a thousande mennys wordys / lo, if all the wordes *that* myght be feyned were maliciously sayde agayn the / what shulde they noy the, if thou wolde let them passe 32 & nat ponde them greatly? thou knowest they may nat mayme the ne hurt one here of thy hede / but he that hath nat inwarde syght to his soule helth / nor god afore his syght, is soone moued & trobled at a sharpe worde / he that trusteth in me, sayth our lorde, and woll nat 36 stande to his owne iugement, shalbe without mannes terrour / I am the iuge and knower of all secretis / I knowe how euery thinge is done / I knowe both hym *that* doth the iniury & hym that suffreth it / for by my suffraunce such iniuries be done / that many mennys 40 thoughtis may be knowen / ³I shall iuge bothe the inocent / and hym that is gylty, but I haue decreed to proue them both by my hyd iugement / the testimony & iugement of man ofte tyme deceyueth / but my iugement is true / it shall stande stable / & it shal nat be 44

¹ Lat. 'militia.'

² leaf 79, *sig.* N. iii.

³ leaf 79, verso.

subuerted. though it be hyd & nat apere / yet it neuer dothe erre,
 thoughte it apere nat ryghtwys to some / wherefore in euery iuge-
 ment man shulde renne to me / & nat to lene to his owne reason / A
 4 rightwis man wol neuer be troubled, what thing so euer hap to hym
 of god / yet and if any wronge be layde vnto hym he wol nat moche
 recke / ne he shall nat be exalted by vayne glory, if he be reasonably
 excused by other / for such a persone *consydereth well that* I am the
 8 very sercher of mannys hert & inwarde partyes, & nat iugynge after
 the face & the outwarde aperaunce of man, but after the inwarde
 demeanynge of mannys soule / for ofte I iuge & fynde culpable many
 thingis *that* mannys iugement demeth to be laudable. wherefore I
 12 beseke the, my lorde God, the true iuge, stronge and pacient, that
 knowest the fraylte of the malyce of man / be thou my strength &
 trust in all nedys,¹ myne owne concience / for thou, good lorde, knowest
 in me *that* I know nat my selfe / & therfore in euery repreue I shuld
 16 humble my selfe & beningely suffer / but for asmoche as I haue nat
 paciently & mekely suffred all such condycyon / relece & forgyue me,
 good lorde, I beseke the / & gyue me more large grace of sufferaunce /
 thy plenteous mercy is better to me, by the which I may opteyne
 20 pardon of my mysbehaueour / than the proper opynyon of my iustyce
 for the defence of my ²hyd concience / for though I suppose my con-
 ceynce to be clene & nat spotted with any synne / yet I may nat
 iustifye me in *that* / for if thy mercy be remeued fro vs, no man
 24 here lyuynge may be rightwyse in thy syght.

¶ The .lii. chapter / how man shulde suffer all greuys &
 aduersytes for the lyfe euerlastynge, that we all
 hope and abyde here.

28 **S**On, se thou be nat broke by impacients of the labours *that* thou hast
 take vpon the for my sake; also se thou be nat cast downe by
 dyspayre or vnresonable heynyes in any trouble that shall hap
 vnto the, but be thou reconforted / & strengthened in euery suche
 32 chaunce by my promyses / for I am suffeycent to rewarde & gyue to
 my seruauantis aboue all mesure / thou shalt nat labour longe here, ne
 alway be greued with heynyes / abyde a shorte tyme in pacyens / and
 thou shalt soone haue an ende of thy troubles / one houre shall come
 36 whan all thy labours / and troubles shal ceace / all thyng is mesnyrd
 and passeth *with* tyme is both lytell & short / do therfore as thou
 doste, and labour feythfully in my vyneyarde, that is to say, in my
 churche, after the degre that thou art called to, and I shalbe thy
 40 rewarde, wryte thou / rede / synge / sorow for thy synnes / kepe thy
 mouthe fro yll & vayne wordis / pray thou & be pacient in aduersites /
 such exercyses with such other *vertuous* labours be the very way &
 merytes of euerlastynge lyfe. peace shall come one day *that* is knowen

to our lorde & hyd fro man / *that* day shall nat be as *the* day or
 nyght of this lyfe / but it shal be lyght & euer endurynge clerenes /
 stedfast peace / ¹and infynyte rest infallyble & sure / Thou shalt nat
 then say with the apostle: who shall delyuer me fro the perellys & 4
 the ioperdy of my mortall body? ne thou shalt nat than crye with
 the prophet with desyre to be desolued, & say these wordes / wo is
 me, that myne abydyng here in this mortall body is *prolonged* / &
 why? for than shall deth that before had *dominacion* in man / be over- 8
 throwen & destroyed / & helth of body & soule shall than euer be
 without ende / none any shall than be to man / but a blessyd ioy &
 myrth / & a swete / and fayre company / O if thou sawe the per-
 petuell crownes of sayntes in heuen / & in what maner of glory they 12
 lyue & ioy in now / that were before despyed in theyr lyuynge &
 reputed vnworthy to lyue / sothely thou wolde humble the in the
 moost lowly wyse / & thou wolde soner desyre to be subiecte to euery
 man / than to have gouernance of any man, nor thou wold nat 16
 desyre *the* glad dayes of this worlde / but thou wolde rather desyre
 to be in trybulacion for god, and thou wolde desyre also to be vyly-
 pendyd & set at nought amonge men for cryst & with cryst thy
 saueour / o if these thynges were sauery to the & shuld profoundly 20
 perse thy herte / thou woldest nat ones complayne *the* at such troubles
 & aduersitees; & why? for we ought eche of vs to suffer all labours /
 & hardnesse for the lyfe eternall that is so *precyous* / it is no lytell
 thyng to wyne or to lese the kyngedome of heuen / lyft vp thy 24
 soule into heuen & beholde me & my sayntes, all that hath had and
 suffred great conflictes / and batayles with me in this worlde / now
 they ioy with ²me / nowe they be comforted / nowe they surely rest
 after theyr labours & shall euerlastyngly abyde and reygne *with* me 28
 in the euerlastyng reygne of my fader.

¶ The .liiii. chapiter / of the day of eternyte / & of the
 auguysshe of this present lyfe.

THe mansyon of the hygh cyte of heuen is all full of blysse & ioy 32
 infynyte / o thou day eternall, moost clere, *that* which art nat
 made darke by any nyght / but it shyneth euer by the hye trouthe of
 almyghty god / this day is euer ioyfull and moost mery, euer sure
 and stedfast, & neuer chaungynge his state into commodiousnes / 36
 wolde god that day shulde shyne to vs / & all temporall thynges
 were endyd. this day of eternyte gyueth lyght to the sayntes in heuen,
 with perpetuall clerte and shynynge / but to traauylers here in erthe
 it is farre, & as by *the* mene of a myrrour / the Cytezins of heuen 40
 knowe howe ioyfull *that* day is / and we, whiche be the chyldren of
 Eue and outlawes from heuen, sorowe for tedyousnes & bytternes of
 this our temporall day / *the* dayes of this tyme be shorte / euyll, full

¹ leaf 80, verso.² leaf 81.

of sorowes and anguysshes, where man is defoyled with many synnes,
 and is febllysshed and destroyed often by passyons; he is contracte and
 dystayned with many dredes, and with many busynesses is he
 4 occupied / he is wrappyd in many vanytes / & with many errors
 he is intriked, and broke with many laboures / he is moued with
 many temptacions / he is ouercome with delytes, & he is cruceate &
 8 turmentyd with penury and nede / o whan shall all these labours be
 ended / and whan¹ shall I be delyuered fro the misery / and thral-
 dome of vyces / whan shall I thynke of the alone, good lord, all
 other thynges lefte / and whan shall I ioy in *the* fully? whan shall I
 be without all Impedymēt / or lettynge / & in very lyberte without
 12 all greuance of body and mynde / whan shall I possesse sadde peace
 without trouble / sure peace within and without, & sure on euery
 syde / o good iesu, whan shall I stande to beholde the / whan shall
 I have syght / & contemplacyon of the eternall glory of thy kynge-
 16 dome? whan shalt thou be to me all in all / o whan shall I be
 with the in thy kyngdome / the whiche thou haste of thy goodnes
 preparate to thy louers at the begynnyng? lo, I am lefte here a
 poore outlawe in the Lande of myne ennemyes, where dayly
 20 batayles and in-fortunes be full great / comforte me, good lord,
 in my exyle / mytygate my sorowe, for I syghe vnto the *with* all
 desyre / for all that the worlde offreth vnto me for my solace is but a
 burden to me / I desire inwardely to be knytte & clene to the, good
 24 lord, but I maye nat come therto / I desyre to be conuerted and
 atteyn the heuenly thynges / but worldly thynges and possessyons²
 vnmortyfyed in me let me / & where in my mynde I wolde and
 desyre to be aboue all temporall thyng / I am compellyd agaynst my
 28 wyll by my dul body to be vnder all / & so I, vnhappy man, am *in*
continually fight with my selfe / & I am made greuous to my selfe,
 whyles my spyryte desyreth to be aboue & my flesshe to be downe /
 o what is my suffraunce *with*inforthe, that whan I treate of heuenly
 32 thynges by³ dyligence of my mynde / anone a multytude of carnall
 thoughtis mette & letted me / good lord, be thou nat by thy grace far
 from me / nor declyne thou nat in wrath fro thy seruaunt / sende
 downe the lyghtnyng of thy grace & *consume* such vayne and troblous
 36 thoughtes / sende downe thy arowes of drede & chase away all the
 fantasies of the enemy / gather to gether all my sensys to the / &
 make me forget all worldly thynges, & gyue me grace soone to auoyde
 fro me & to despyse the fantasmes or Images of synne / Socoure thou
 40 me, eternall truthe, that no vanytes mene me / O thou heuenly
 swetnes, come and enter into me / & chase fro me all vnelumes / for-
 gyue me, I beseke the, & mercyfully perdon, as ofte as I *consyder* in
 my mynde any thyng in tyme of prayer excepte thy goodnes / I
 44 knowlege the, good lord, that I have be wont to behaue me very
 distractely *in* prayer & other thynges, for I am nat often there / but
 absent, where I stande or sytte bodily, but I am more there, whether

¹ leaf 81. verso.² Lat. 'passiones.'³ leaf 82.

I am borne by such thoughtis / for I am there where my desyres be / and there my thought & desyre is where *that* thyng is *that* I love / for *that* thyng doth mete me anon in thought that naturally pleasith or delyteth, wherfore thou truthe hast openlye sayde: where thy 4
treasour is / there is thy herte / if I loue heuen I thinke gladly on heuenly thynges / If I loue the worlde I ioy of hit & in the fortunes of the worlde / and I am heuy to here of the worldly aduersytees / if I loue my body or fleshely desyres / than I often Imagen and thynke 8
of them / if I loue my sowle / or spyryte,¹ I delyte to thynke vpon spirituall thynges / so what so euer thyng I loue I gladly speke / & of the same I bere the Images of such busyly in my mynde / but blessyd is that man *that* for god forgetteth all maner of creatures, & 12
that doth vyolence to nature / and that doth cruefy or quenche *the* foule lustys or concupysens of the flesshe by fervour of spyryte / so that with a clere *conscience* he may offer his prayers purely to god / & so be worthy the company of aungels / all erthely thynges within 16
and without hym excludyd fro hym.

¶ The .liiii. Chapter / of the desyre of euerlastynge lyfe,
& what goodes be promysed to the knyghtis of
god that fyght ayenst synne. 20

SONE, whan thou felyst that the desyre of euerlastynge beatytude or blysse is infoundyd in to the by grace, and with that thou desyrest to departe out of thy body, that thou may se my clerenes euerlastyngly / than open thyn herte & receyue this holy inspiracion 24
with all deuocion & desyre / gyue dygne & moost large graces to the hye goodnes of god that doth to *the* so worthely / so graciously vysyteth *the* / so ardently exeyteth the / & so myghtyly doth rayse the, that thou fall nat to erthely thynges by thyn owne nature & burden / thou 28
doste nat receyue that grace by thyn owne thynkyng or labour² / but all only by the goodnes of heuenly grace and the respecte of God, for that thou shuldest profyte more & more in vertuous lyuyng & in humylyte / & that thou shuldest prepare the ayenst batayles for to come, and 32
also that thou shuldest cleue to god almyghtye with affeccion of,³ with a feruour of deuocion & stedfast wyll / sone, the fyre doth often bren, but *the* flame therof doth nat ascende without fume or smoke / right so the desyre of some men is in heuenlye thynges, but theyr affecccions be 36
nat fre fro temptacions of the flesshe / & there fore they do nat alwey purely for the honour of god that whiche they aske so effectuously of god; such is ofte tymes thy desyre, which thou sayde was so importune / for that desyre is nat pure and perfyte / the which is infecte 40
with mannes proper commodyte / aske thou therefore nat such thynges as be delectable / or profytable to the / but suche as be worshipfull to me, for, if thou iuge right, thou oughtest to prefer myn ordenaunce

¹ leaf 82, verso.² *Orig.* 'lakour.'³ leaf 83, sig. O. i.

before thy desyre and all other thinges to be desyred / and to folowe
 my wyll & ordenaunce. I knowe thy desyre, and haue herde thy
 manyfolde syghynges & wepinges; thou wolde now be in the lyberte
 4 of the glory of the chyldren of god / it delyteth the nowe to be in
 the eternall hous of god, that is to say, in the heuenly countrey, where
 full ioy is, but thour is nat yet come / thou must yet haue labour and
 batayle ayenst thyn enemyes / & so haue the tyme of probacion here
 8 afore thou come to euerlastyng glory / & rest: thou wolde be ful-
 fylled with that hye goodnes / but thou mayst nat haue it yet / I am
 the essencyall goodnes of man / abyde me, sayth our lorde, vnto I
 call the to my kyngdome / Thou must be proued & exercysed here in
 12 erth afore thou come to me; thou shalte haue consolacion some tyme
 gyuen the / but the full plente that sayntes hathe in heuen shalte thou
 nat¹ haue whyle thou lystest here / be thou therfore reconforted &
 stronge both in thy doinges & in thy suffrance [of] the contraryousnes
 16 of nature / thou must do on the clothyng of grace & innocencye, &
 be chaunged into a newe man. thou must often do that thou wolde
 nat, & that thyng that thou wolde do thou must leue; that please
 the other men shall preceede and come to effecte / & that thyng that
 20 thou hast a pleasure in shall nat come to effecte perauenture / also
 what other men say shal be herde, & what thou sayst is set at
 noughte / other men shall aske & they shall haue their askyng,
 but thou shalt aske & nat spede / other men shalbe commended in
 24 mennys mouthes / and of the no man shall speke / other persones
 shall haue this offyce / or that commyt to them / and thou shalt
 be demed vnprofytable / for suche thynges is man ofte naturally
 heuy, & a great thyng it is if thou bere such with styll mouth
 28 and mynde; in such thinges with other lyke is man proued /
 whether he be the true seruauant of god / how he can denye hym
 selfe & breke hym in aduersytees; searsly thou shalt fynde any
 thyng enioyned or layde vnto the to do / for the which thou nedyst
 32 to suffre deth, as thou shalt fynde thynges contrary to thy wyll,
 which thou must suffre moost whan thynges dyscordyng to thy
 mynde, which appereth to the lesse profytable in execucion / be com-
 manded to the / & for asmoche as thou art vnder the domynyon &
 36 power of other to whom thou dare nat resyst, therefore it is sene
 harde to the to folowe alwey the wyll of other / & alwey to lene thy
 proper wyll / but beholde, sone, & consider² well the ende of thy
 labours, which is nat far fro the. Also gyue hede to the frute of
 40 them together with the infynyte rewardes of the same / and thou
 shalt haue no greuaunce in suche labours / but a great conforte of
 thy pacience, for as for that lytle pleasure that thou wyllfully forsakest
 now in this lyue, thou shalt euer haue thy wyll don in heuen / for
 44 thou shalt haue there all that thou wyll or can desyre / thou shalt
 haue ther power of all goodnes without any drede to lese it / there
 thy wyll, one euer with me, shall coueyte or desyre no straunge /

¹ leaf 83, verso.² leaf 84, sig. O. ii.

pryuate or worldly thynges. there shall no man resyst the / ne none
complayne on the / none shall let the or withstande the / but all
that thou desyrest shalbe presentyd to the / and they shal fulfyl all
thyne affeccyon or desyre vnto the fulnes of the same / there shall 4
glory be gyuen in rewarde for repreues here paciently suffred / and
the pall of laude for heuynes, and for the lowest or laste place that
thou hast be content with / thou shalt there receyue euerlastynge
reygne / there shall apere the frute of obedyens here kepte for god / 8
the labour of penaunce shal be rewarded with ioy / & humble sub-
ieccyon shal be crowned with glory / bowe the, therefore, vnder euery
mannes hande / & forse thou nat who commaundeth the for to do
this thyng or that / but study thou with great dylygence, that 12
whether it be thy prelate, thy felow, or lower than thou / that
intendyth to do any thyng, that thou take all suche thynges well
and with pasyence / and that thou fulfyll theym with very good and
denout wyll / let this persone seke thys thyng¹ & he that thyng / 16
be he glad of this thyng / and he of that / or he commendyd in
this / and he in that / be they neuer so precyous or multiplyed / ioy
thou neyther in this thyng nor in that / but alonly to be vylpeped
or despyed & in my pleasure & honour / & ouer all, desyre that 20
whether thou lyue or dye / god alwey be glorified in the or by the.

¶ The .lv. chapter, a man beyng in heuynes & desola-
cion shulde commytte hym into the handes of
god / & to his grace, sayinge: 24

L Orde god, holy fader, blessyd be thou now & euer / for after thy
holy pleasure / so thou hast done to me / and all that thou dost
is good. I besech the, good lorde, that thy seruauant may ioy in the,
and nat in my selfe / ne in none other thyng but in the / or ordred 28
to the / for thou alone art verye gladnesse / thou art my hope, my
crowne of reward; thou, good lorde, art my ioy & honour / what
haue I / or any of thy seruauantis that we haue nat receyued of thy
goodnes / ye, without our meryte / all be thyne that thou haste gyuen 32
and made / I am but pore, & haue ben in trauayle fro my youth / &
often my soule is heuy vnto wepyng, & some tyme it is troubled
agayn it selfe for passyons fiersly in rysynge / I desyre, goode lorde,
the ioy of peace / I aske that peace of thy chosen chyldren, the which 36
be norisshed & fed of the in the lyght of inwarde & eternall consola-
cyon / if thou, good lorde, graunt me peace / if thou graunt me inwardly
holy ioy, than shall the soule of thy seruauant be full of louynge and
deuoute praysynge of thy infynyte goodnes / & if thou with drawe 40
the fro me / as thou hast often wont to doo / ²than may I nat ren
the way of thy commaundementys, that is to say fulfyll them / but
more, thy seruauant is then arted to knocke his brest & to knele for

¹ leaf 84, verso.² leaf 85, sig. O. iii.

grace and consolacion afore had, for that it is nat with hym now as
 yesterday and the day before, whan thy lanterne of lyght shone vpon
 hym and illumyned his soule / and [he] was defendyd fro the inwarde
 4 temptacions vnder *the* shadow & shyld of thy wynges. right wyse
 father, & euer worthy to be most loued, *the* hour is come that thy
 seruaunt shuld be proued in / it is worthy, father, *that* thy seruaunt
 suffer this hour somwhat for the / Thou knew in thy eternall *presens*¹
 8 an houre for to come, in the whiche for a lytell tyme thy seruaunt
 shuld outwardly be ouercom & yet within forth be euer luyunge ayenst
the / that he shuld be vylypended / contempned / and despyed for
 a tyme in the syght of men / by sorys / peynes / & passyon / that he
 12 aryse agayn with the in the morne of a new lyght of grace, & after
 that be gloryfyed in heuen / for all such humylyacions, holy father,
 thou hast so ordeyned & wyllled, & after thy commaundement so be
 it fulfylled in me / *This* is thy grace, *that* thou, good lorde, shewest
 16 to thy frende, to suffre troubles here in this worlde for thy loue, as
 ofte / whan so ener / & in what so euer wyse thou dysposest or suffrest
 it to fall / without thy counceyle and prouydence / And also withoute
 20 cause nothyng is done here in erthe / It is good to me, good lorde,
 that thou haste humbled me, that I may therby lerne the ryghtwyse
 iugementes / and therby caste fro me all pryde and presumpcyon of
 herte / It is ²very profitable to me that I haue suffred or had such con-
 fusyon / that I by the erudicion of it shuld rather seke thy consola-
 24 cyon than mannes in such aduersyte / I haue lernyd also therby to
 drede thy inscrutable iugementis, wherby thou prouest & scourgest
 the ryghtwyse man and *the* wycked / and that nat without equitye and
 rightwysnes. I thanke the that thou haste nat spared my synnes, but
 28 punysshed me with scourges of loue / ye, bothe within & without
 with sores and anguysshes / no creature vnder heuen may comforte
 me in myne aduersytes, but thou, good lorde, the very and heuenly
 leche of mannes soule, that smyttest and helyst agayne / Thou leddest
 32 vs into sharpe peynes of body, & suffrest vs to be ledde into dedely
 synne somtyme / and thou bryngeest vs out therof agayne by thy great
 grace / Thy dysceplyne be vpon me / and thy scourge shall teche me
 the wayes of vertue and mekenes / Lo, fader, I am here in and vnder
 36 thy handes / & I encline me under thy rodde of correccyon / smyte
 my backe and my necke, that I may bowe and refourme my crokydnes
 vnto thy wyll / Make me meke and lowly, that I may lyue alway
 at thy wyll / I commytte me to *the*, good lorde, with all myne, for
 40 to be correcte / For better is it to be punysshed & correcte here / than
 after this lyfe / thou knowest all thynges, and nothyng is hydde in
 mannes soule or concyens fro the / afore any thynges be made / thy
 wysdome knoweth them for to be / it is nat nedeful *that* any man
 44 teche or warne the of any thyng that is done here in erthe / Thou
 knowest what pro³fyte or payne is expedyent to me, and moche tribu-
 lacyon auayleth to pouрге the fylthe and ruste of my horryble Synne

¹ For 'prescience.'² leaf 85, verso.³ leaf 86.

and vyces / therefore do thou with me after thy pleasure, and despyse
 nat, I beseke thy grace, my synful lyfe, for thou knowest it best.
 graunt me, good lorde, grace to knowe that I am bounde to knowe,
 and to loue that I ought to loue / to prayse *that* thou wolde I shulde 4
 prayse / and to repute that is *precyous* in thy syght / and to refuse
 all that is vyle afore the / gyue me grace, good lorde, nat to Iuge
 things after myne outwarde syght, ne after the herynge or the
 relacyon of vncunnyng folke / but truly to dyscerne of vysyble 8
 thynges & spyrituall / and aboue all thynges to enquire and folow
 thy wyll & pleasure / mannes wyttes be often dysceued in judg-
 ment / also the louers of the worlde be often desceyued in louynge
 all onely thynges vysyble / what is a man *the* better that men repute 12
 hym more or better than he is indede? a deceyuer deceyueth another,
 one vayne man another / one blynde man another / & one sycke
 persone another / whyle he so exalteth hym / And yet in trouth he
 more confoundeth hym that auaunceth, whyles he so vaynly dothe 16
 lande / or prayse hym, for howe great, commendable & holy euery man
 is in thy syght, so worthy & great he is and no more.

¶ The .lvi. chapter / A man shulde gyue hym to
 humble warkes whan he is nat inclyned or dys- 20
 posed to hye warkes.

SOme, thou mayst nat alway stande in feruent desyre of vertu / nor
 in the hyghe degre of *con^templacion*² / but it is nedefull to the
 sometyme for *the* fyrst corrupcyon of mankynde to descende to lower 24
 thynges / and to bere the burden of this corruptyble lyfe *with* tedyous-
 nes & agaynst thy wyll, for as longe as thou berest thy mortal body
 thou shalt fele werynes & heuynes of thy herte / thou must therefore,
 whyles thou lyuest in this mortall lyfe, ofte mourne and sorowe of 28
 the burden and contraryccyon of thy bodye to thy soule, for that
 thou mayst nat continually and without cessyng gyue hede and
 cleue to *spirituall* studyes and to godly *contemplacyon* / then it is
 expedyent to the to fle to lowe and outwarde warkes / and to take 32
 thy recreacyon in the exercyse of good dedis, & so to abyde fermely
 my commynge and heuenly vysytacyon / and with that pacyently to
 suffer exyle and drynesse of mynde / vnto that I vysyte the agayn,
 & delyuer the from all tedyousnes / for I shall make the forgete all 36
 such anoyes & labours, & to ioy in inwarde quyetacion of soule / I shall
 lay afore the *consolacions* of scripture, that with glad herte thou may
 begyn to walke in my commaundementes, & say: the peynes and
 passyons of this worlde be nat worthy to *the* glory of heuen / the 40
 which shal be manifested & shewed in vs after this lyfe.

¹ leaf 86, verso.² *Orig.* 'contemplation.'

¶ The .lvii. chapter / a man shuld nat repute hym-
 selfe worthy to haue consolacyon / but rather
 worthy indygnacyon, sayinge :

4 **L**orde, I am nat worthy to haue thy cōsolacyon nor any spirituall
 vysytacion, & therefore thou, good lorde, dost nothyng agayne
 ryght wysenes / whan thou leuest me in penurye / nede / and de^lsola-
 cion / if I myght yet out fro me teris of contricion to the symylytude
 8 of the See, yet am I nat worthy thy consolacion : I am nat worthy
 but to be scourged and punysshed / I haue so greuously / and many-
 foldely synned / and offended the ; in trouth / I am nat worthy thy
 leest consolacyon / but thou, good lorde, benygne & mercifull, that
 12 wyll nat thy werkes shulde perysshe, to shewe the ryches of thy
 excellent goodnes into the vessell of thy mercy / ye, without my
 proper meryte / thou withsaue to comfort me, thy seruaunt, aboue all
 mannes mesure / for thy consolacyons be nat after mannes fables /
 16 what haue I don, my good Lorde, that thou shuldest gyue me any
 celestyall consolacyon / for I knowe nat that I haue done any good /
 but alway prone to vyce, and slowe to amende me / trewe it is that I
 saye ; I can nat saye nat / if I shulde any other wyse saye, thou
 20 shuldest stande agayne me / and no man shulde defende me agayne
 the / what haue I deserued for my synnes but hell & fyre eternall /
 In trouthe I confesse that I am worthy all derysyon and contempe /
 it semeth me nat to dwell amonge deuout persones / and though I
 24 here such thynges impacientlye / yet shall I laye and reprove my
 synnes agayn me, that I may the soner opteyne thy mercy / what may
 I say, that am so gyltye and full of all confusyon / I haue nothyng
 to say but only this worde / Lorde god, I haue euyl inelynacyons /
 28 and greuously haue synned / I haue mercy on me & forgyue me, I
 beseke the / suffer me a lytle that I may sorowe and bewaile my
 synnes afore I ² passe hens vnto the cōtrei of darkenes, couered with
 the darkenes of deth / and what dost thou aske moost of a wretchyd
 32 synner / but that he be sorofull, and made meke of his synnes / in
 very contricion / and humylyacion of mannes herte / is very hope of
 forgyuenesse / mannys concience, so troubled with contrycyon, is
 reconcyled to god / also grace lost by synne is repared / and therby
 36 man is defendyd fro the wrathe of god / & there meteth together in
 holy kyssyng and halsyng of god almyghty & the penytent soule /
 the humble contricion of synners is an acceptable sacryfyce to the,
 good lorde / gyuyng a more swete odour vnto thy goodnes than
 40 incense by fyer / it is also the precyous & acceptable oyntment that
 thou, good lorde, wolde to be mynystred to thy fete / for thou neuer
 dyd ne dost despyse, but gladly receiuest vnto thy grace, a contryte
 & an humble hert / there is the place of refuge fro the face of wrath
 44 of the enemye / there is clenysyd and amendyd what so euer fylthe is
 otherwyse done.

¹ leaf 87.² leaf 87, verso.

¶ The .lviii. chapter / grace is nat myxt with folke
that delyteth in erthely thynges.

One, grace is a precious thyng / it woll nat be myxt with straunge
thynges nor with erthly consolacions; thou must therefore auoyde 4
from the all the impedymētis of grace, if thou wylt receyue it / aske
a secrete place to thy contemplacion, lone to dwell with thy selfe
alone / seke nat veyne spekyng with other, but rather be thou occu-
pyed with deuoute prayer to god, that thou may haue a compuncte 8
mynde & a pure conyence / se thou accompte all the worlde of lytell
pryce ¹ in thy estymacyon, and afore all worldly thynges preferre thou
the honour & medytacion of god / for thou mayst [nat] lonynge thyne
on me / & with that delyte in worldly & transytory thynges / thou 12
must seperat & withdrawe thyself fro the knowlege & dere frendis,
& thy mynde fro all bodely solace / as saynt peter the apostyll coun-
ceyleth in his epystyll / all crysten folke that they as straungers &
pylgrymes abstayne from all such flesshely and worldly thynges or 16
pleasures / o what sure passynge & trust shall he haue in his
decesse / that is nat than ouercome with any worldly affeccion / but
hath his hert sadly fixte in god almyghty, and losed fro all erthely
thynges. a bestely man knoweth nat the fiedome of mannes soule / 20
yet if he desyre to be spirituall / he must refuse as well his nye
frendis as suche as be far fro hym in consanguynite / & also he must
be moost ware of hym selfe / if man perfyteley ouercome hym selfe,
he shall the soner subdue other enemyes to hym / perfyte victory is 24
a man to ouercome fyrste hymselfe / he that holdeth hym selfe sub-
iecte, so that sensuallite obey to reason / and reason obey to God in
all thynges / Suche a man is the very conquerour of hymselfe, and
lorde of the worlde; if so be that thou fullye desyre to atteyne that 28
degre / & heyght / thou must manlye enforse thy selfe and begynne,
and to put thyne axe to the rote of thy soule / so that thou may
plucke vp by the rotis and destroy the hydde and the inordynate
Inclynacyon to thy selfe and to all pryuate and worldly goodys; of 32
this vyce, that a man lounth hym to Inordynatelye, all ²moost all
cometh that is yll in man; which loue, therefore, if it be ouercome,
we shall haue consequently in vs great peace & tranquyllyte; but for
as moche as fewe folke laboreth to dye to themselfe / that is to saye, 36
to mortyfye such contrariouesnes in themselfe / nor goeth nat out of
themselfe by contemplacyon or exerceyse of vertu / therefore they lye
wrapped in them selfe, & may nat be lyfte aboue them selfe spirituallye
in soule; but he that desyareth frely to walke with me / it is nedefull 40
that he mortyfye in hym selfe all yll & inordynate affeccyons, so that
he do nat enclyne ne cleue to any creature by pryuate loue of
concupyscens.

¹ leaf 88.² leaf 88, verso.

¶ The .lix. chapter / of dyuers mouynges of nature & grace.

4 **S**One, se thou gyue hede dyligentlye vnto the mouynges of nature
 & grace / for theyr mouynges be very subtyll & *contrarius*, &
 scarcely they may be perceyued but if a man be inwardly illumined ;
 euery man loueth & desyreth that thyng that is / or semeth good /
 and euery man pretendeth in his wordes & sayinges some goodnes,
 8 and therefore many be deceyued vnder the pretens / & symylytude of
 goodnes / nature is wylly, & therefore it draweth / snareth / and
 disceiueh many weyes, & it hath euer it selfe for his ende / but
 grace walketh & maketh man walke symple without colour or de-
 12 ceyte / it maketh man to declyne and fle from all yll / it pretendeth
 no snarys of deceyte / and it maketh man do his werkys all purely
 for god, in whom also he fynally doth rest / nature doth dye agaynst
 hys wyll, he wyl nat gladly be oppressyd or ouercome / ne he wyll
 16 gladly be obedyent ¹or subdued vnder other but with vyolence / grace
 doth the contrary / for it maketh man to stodye to mortyfye hym
 selfe / Also it resysteth to sensualyte / and so brydeleth hir that she
 rebell nat / grace maketh a man to be subiecte to other / It maketh
 20 hym to desyre to be ouercome / It wyll nat suffer man to vse his
 owne lyberte / It maketh man wyllynge to be euer vnder dyscyplene /
 It maketh man nat to coueyte domynacyon vpon other, but alway to
 be on lyue and stande vnder God / and for God to bowe humbly to
 24 euery man / Nature laboureth and studyeth euer to and for his owne
 profyte, and gyueth hede what lucre & auantage he may gette by
 other / but grace attendeth nat to his owne profyte / but rather he
 attendeth what is good & profytable to many / nature desyreth
 28 gladlye honoure & reuerence / & grace gyueth all honour and glory
 feythfully to god / nature dredeyth confusion & contempte / & grace
 ioyneth² to suffre continuallye repreues / & turment for the name of
 Iesu. Nature loueth Idlenes and bodyly rest / and grace can nat be
 32 Idell / but seketh gladly some profytable labour / Nature seketh
 fayre thynges and curyous, and aborreth vyle thynges and gros / and
 grace delyteth in symple & humble thynges / it despyseth nat harde
 thynges, nor to be indued with olde garmentis. Nature beholdeth
 36 temporall thynges / and ioyleth at erthely lucre / It is heuy at harme,
 and anone impacient & wrathfull at an iniurious worde / but grace
 beholdeth thynges eternall : it doth nat inclyne ne cleue to temporall
 thynges / wherfore it is nat troubled in losse of ³worldlye goodes / ne
 40 vexed at sharpe & harde wordes, for he hath put his treasure & ioy
 in heuen, where nothyng may perysshe / nature is couetous, and it
 soner & gladlyer receyueh than gyueth / Also it loueth pouerte and
 pryuate thynges ; but grace is pyteous and large to the poore & nedy /
 44 it escheweth syngharyte / it is content with fewe thynges / & it

¹ leaf 89, *sig.* P. i.² For 'joyeth.'³ leaf 89, verso.

Iugeth that it is better and more blessyd to gyue than take. Nature enclyneth a man to the loue of creatures as to his owne body / to vayne syghte and mouynges, & to such other thynges / but grace draweth to god and to vertues / it forsaketh the worlde and creatures 4 therof, with all vanites, it hath¹ carnall desyres, & it restrayneth wauerynge or wandrynge about, & it maketh man asshamed to be in open place / Nature hath soone outwarde solace, wherin his sensys delyte / grace seketh solace in god only / & it delyteth in celestiall 8 thynges about thynges vysyble / nature moueth man to do all his dedis and warkes for proper anayle; it wyll do nothings frely, but trustith for his good dede eyther as good a dede or a better, or at the fauour or laude of man / therefore it setteth moche by them, be they 12 neuer so euyle² / but grace seketh nat any temporall thyng / nor it asketh none other thyng but [God] alone for rewarde / nor it asketh no more of temporall thynges / but that he may be *the* helpe of them come to thynges eternall / Nature ioyeth of the multytude of carnall 16 frendys and kynnes folke: he hath pryde of noble kynne or of the noble place *that* he is borne in / it gladdeth to be with myghty men and with³ his peris / but grace maketh man to loue his enemyes / nor he is nat proude of the multytude of frendys, ne it reputeth nat 20 nobylte of frendes or of place that he cometh of / but if more vertue be there than with other; it fauoureth more the poore *than the* rych; it hath soner compassyon vpon an innocent than vpon a myghty man / it ioyeth euer in trothe, & nat in falschede / & it exorteth good 24 folke to encrease of vertue & goodnes, & to be assymylate to the sone of god by *vertu* / nature soone complayneth of default or heynyes that he suffreth / but grace suffereth patiently all euylles / nature maketh all thynges bowe to hym / it fyghteth for hym selfe & re- 28 proneth / but grace referreth all his cause to god / it maketh man to ascrybe no goodes that he hath to hym selfe, but to god onely, of whom all goodnes cometh orygyinally / it maketh man humble, & nat to boste hym selfe presumptuously; it stryues nat, nor preferreth nat 32 his reason or sentence before another / but in euery cause or fortune he submyttith hym selfe to the eternall wysedome & iugement of god / nature desyreth to know & to here nouelties / he wyll also apere forthwarde, and haue the syghte and experyens of many thynges 36 by his outwarde senses; he desyreth to do such thynges *that* laude and greate praysynge cometh of, but grace doth nat desyre to know and perceyue newe or curyous thynges / for all such vayne desyres cometh of the olde corrupcyon of synne / seth no newe thyng 40 durable is vpon erthe; grace techeth the senses of man for to contrayn and let the vayne glory & pleasour of man / & to eschewe⁴ all outwarde auantage / & to hyde mekely such thinges as be laudable & marueylous in hym / & to seke the laude and honour of god, & a 44 profytable frutfulness of euery thyng & cunnynge that man hath / it wyll nat that man commende hym selfe / ne exalte his vertue, but it

¹ For 'hateth.' ² *Orig.* 'exyle.' ³ leaf 90, *sig.* P. ii. ⁴ leaf 90, verso.

wyll that god be blessyd in his gyftes / the which gyneth euery thinge after his fre charite & without our deserynges / This is a supernaturall lyght & a specyall gyfte of God, and it is a proper
 4 sygne and token of electe / & chosen persones, & an ernes of euerlastyng saluacion / which lyfteth vp man fro theyse erthely thynges to loue thinges celestially, & it maketh a spirituall person of a carnall /
 8 the more therefore that nature is ouercome, the more grace is yet in man; & dayly is inwarde man, that is to say the soule, vysyted & renewed with inwarde graces & visytacyon after the Image of God.

¶ The .lx. chapter / of the corrupeyon of nature and the workyng of grace.

12 **L**orde god, that hast made me to thy Image & lykenes / graunt me thy grace / the which, as thou hast afore shewed / is so great & necessary to my saluacion, that I may therby vaynquyshe my right bad nature that draweth me to synne & perdicion. I fele in my
 16 flesshe a lawe of Synne that Impugneth the lawe of my mynde and maketh me thrall to synne & to obey to sensuallite in many thynges, nor I maye nat resyst the passyons or mocions therof / but if thy holy grace infounded ardently to my hert assyst me. Thy great and
 20 abundaunt grace is nedefull to me, that nature therby may be ouercome in me, whiche is alwey prone to yll appetyte & thought; for that nature lynally descendyng fro our fyrst fader Adam into his successyon, after that it was vycyat & defoyled by his synne, the
 24 payne therof descendid into euery man; so that that nature, the which was good / and right wys whan it was made of the, good lorde / is now for the vylete & infyrmite therof so corrupte man that the mouyng of it lefte to man draweth euer to yll / & lowe thynges /
 28 hye & heuenly thynges lefte / For the lytell vertue & strength of that nature the which remayneth / there is as who sayth a lytell sparke of fyre wrapped and hyd in asshes / This is the naturall reason of man belapped with great darkenes / yet hauing dyscrecion
 32 of good & yll / of truthe & falsenesse, though it be vnable to fulfill all that he approueth, nor may nat vse yet the full lyght of truth / nor his affeccyons helthfully / wherfore it foloweth, good lorde, that I delyte in thy lawe after myne inwarde man, knowyng thy com-
 36 maundement to be good / ryght wyse and holy / arguynge also / and fyndinge all yll and Synne to be exchued and fledde / and yet in myne outwarde man / that is to saye my body, I do serue to the lawe of synne / whyles I obey more to sensuallite than to reason in
 40 his mocions / wherof cometh that I woll that which is good / but I am nat of power to perfourme it, I purpose in my mynde oft tymes many good dedis or werkis / but, for that grace wanteth that shuld helpe my infyrmyte & febylnes / therefore I go asyde & cesse of good

doying / for a lytell resystens / Therof cometh that thoughe I know
 the ¹wey of perfeccyon / and howe I ought to do / yet I aryse nat by
 deuocyon of soule to such perfytenes, I am so oppressyd and letttyd
 by my dull & corrupte body. thy grace, good lorde, it is to me ther- 4
 agayn ful necessary to begynne goodnes and to profyte therin, & to
 fynyshe the same in perfytenes / for without that grace I can
 nothyng do / and with the helpe of it I may do all thynges neces-
 sary to me / o thou heuenly grace, without the whiche no man may 8
 be of any meryte or valour before God / nor any naturall gyfte is
 profytable, neyther craftes ne rychesse / neyther beaute ne strength /
 wytte or eloquence, be any thyng worth before the, good lorde, and
 grace wante / For gyftes of nature be gyuen Indyfferentlye to good 12
 folke and euyll / But the gyfte of electe and good persones is grace
 and loue of charite, wherby they be noble and made worthy euer-
 lastyng lyfe / that Grace is of such worthynes that without it /
 neyther the gyfte of prophesy / ne the workyng of myracles and 16
 sygnes, nor hye speculation or cunnyng anayleth any thyng, Also
 neyther feyth ne hope / nor other vertues be accepte of God without
 grace and charite / o thou blessyd grace, that makest hym that is
 poore in Soule ryche in vertues / and hym that is meke abundaunt 20
 of goodes spyrytuall / come and dyscende in me / replenysshe me
 soone with thy consolacyon / that my soule fayle nat for werines /
 and drynes of mynde. I beseche the, good lorde, that I may fynde
 grace and mercy in thy syght / for thy grace is Inough to me, if other 24
 thynges wante that nature asketh / if I be vex²ed / or troubled with
 many tribulacyons, I shall drede none euyll whyle thy grace is with
 me / that grace is my strenth, for it gyueth counceyll and helpe to hym
 that hath it / It hath power vpon all iugementes / & wysedome vpon 28
 all wyse men / It is the maistres of trouth and the techar of dys-
 cyplyne, the lyght of the soule, the conforte of pressures, the chaser
 away of heynyes / the auoyder of drede / the norys of deuocyon, the
 brynger forth of terys. what am I without grace, but as a drye tree 32
 without moysture, and an vnprofytable stocke to spyrytuall be-
 leuyng / wherefore I pray the, good lorde, that thy grace may euer
 preuent me / and make me busyly gyuen to good werkes by the helpe
 of Cryste Iesu. 36

¶ The .lxi. chapter, we ought to forsake our selfe & folowe Cryste with our crosse.

SOne, as farre as thou mayste forsake & leue thyselfe, so moche
 more thou shalt passe into me / for lyke as the inwarde peace of 40
 mannes soule is to desyre nothyng withoutforth, so a man forsakyng
 hym selfe inwardly conioyneth hym to God / I wyll that thou lerne to
 forsake or deny thyselfe perfytely in my wyll with [out] all contradye-

¹ leaf 91, verso.² leaf 92.

cyon or complaynt / folowe thou me, for I am the way / I am trouth
 & lyfe / without way no man may go / & without trouth there is no
 knowlege / And without lyfe no man may lyue. I am the way that
 4 thou oughtest to folowe / trouth to whom thou oughtest to gyue
 credens / and am lyfe that thou oughtest to hope in to haue / I am
 the way vnmeuable and moost right / I am trouth infal^llyble &
 moost hye / & am lyfe without ende increat, & in the which standeth
 8 the very lyfe & blysse of spyrytes & blessyd soules / If thou abyde
 in my way, thou shalt knowe the very trouth, and trouth shall delyuer
 the / and thou shalt fynally come to euerlastyng lyfe. If thou wylte
 come to that lyfe, as it is wryten, thou must obserue my commaunde-
 12 mentes. If thou haue knowlege of trouth, trust to me / & to my
 wordes / If thou wylt be my dyscypyle, deny and forsake thyselfe
 and folowe me; if thou wylt be *perfyte*, sell all that thou hast and
 gyue it to the poore folke; if thou wylt possesse euerlastyng lyfe,
 16 despyse this present lyfe / If thou wylt be annued in heuen, humble
 the here in this worlde / If thou wylt reygne with me in heuen, bere
 thy crosse here with me in erthe / For onely the seruautes of the
 crosse fyndeth verely the way of lyght & eternall blysse / lorde Ihesu,
 20 for as moch as thy way is the way of straytnes & of hardenes, the
 which is odious to worldly folke / therefore I beseke the to gyue me
 with the contempte of the worlde, that I may hate it verely as thou
 dyd / It is nat acordyng that a seruaunt be preferred afore his lorde /
 24 ne a discypyle aboue his mayster / Thy seruaunt therefore ought to be
 exercysed in thy wayes / for therin is helth & very holynes; what
 euer I rede or here besyde it, I am nat refreshed, ne I take nat full
 delectacyon therby. sone, for that thou hast red & knowest these
 28 thynges, happy art thou / and thou shalt be blessyd if thou fulfyll
 them / it is wryten, he that hath my *commaundementes* in mynde and
 executeth theym in his conuersa²cion, he is he that loueth me, and I
 shall loue hym, and I shall shewe & open my selfe to hym, and I
 32 shall do hym to syt with me in the kyngedome of my fater. good
 lorde, as thou hast sayde and promysed, so be it done to me. I haue
 take the crosse of thy *haude*, I shal bere it by thy helpe & grace, as
 thou layde it vpon me, whyles I lyue / for trulye the lyfe of a good
 36 man is the crosse of penance / the whiche is the very way to para-
 dyse / the whiche wey I with other haue begonze / it is nat leful to
 go bakke & to leue it / haue do, bretherne, go we together the wey
 begon / Iesus be with vs: For his loue we take vpon vs this crosse
 40 of hardenesse / and therfore let vs abyde therin for his sake / for he
 shall be our helper, that is our leder / beholde our kyng goth before
 vs / he shall feyght for vs / folowe we hym strongly, drede we no
 pails, be we redy to dye with hym goostly in the batayle of vyces
 44 & hardnes / ne let vs nat fle from such exercyse, that we confounde
 nat ourselfe.

¹ leaf 92, verso.² leaf 93.

¶ The .lxii. chapter / a man shulde nat be dyscomforted whan he falleth in any aduersyte or defeaute.

S One, paciens & humylyte in aduersites doth please me more than 4
 moch consolacyon / and deuocion in prosperyte had / why art
 thou heuy at a lytell worde / or dede done or sayd agayn the? if more
 had he sayd or don to the / thou oughtest nat to haue be moued at
 it / But lette it nowe ouer passe / This thyng that thou haste suffered 8
 is nat the firste nor shall be the laste trouble or euyl that thou shalte
 suffer if thou lyue / Thou arte stronge and manfull I'nough, where
 none aduersyte is resystynge agayn the / thou dost wele counceyll
 & can well strengthe other with thy wordes / But whan sodeyn 12
 trybulacyon cometh to thy dore / thou faylest than both in coun-
 ceyll and strength; gyue hede to thy great fraylte, the which thou
 hast experyence of in lytell thynges obiecte agaynst the / And for
 thy helthe whan such thynges fall / lyfte vp thy hert to our Lorde 16
 as thou best can / and if it touch the, yet let it nat throwe the downe,
 ne longe vnbelappe the / Suffer such thynges pacyently / if thou can
 nat gladlye / and if thou here nat gladly such, but thou felest par-
 aenture indygnacyon in the / represse the within thy selfe / & 20
 suffer none inordinate worde passe from the / wherby other shuld be
 schlaundered / A passyon areysed in a man shall soone be apesyd and
 inward sorowe shalbe made swete, if grace returne to man ayen. yet
 I lyue, sayth our Lorde / I am redye to helpe the, and to comforte 24
 the more than I dyd before, if thou wylt truste vnto me and deuoutly
 call vpon me / Be thou more quyete and pacyent than thou hast
 ben / It is nat for nought thou art often tymes troubled and tempted
 greuously / thou arte a man and nat God / thou art a fleshely crea- 28
 ture and none aungell / howe mayst thou than thynke alway to abyde
 in one state of vertue / whan that was nat graunted to Aungell in
 heuen / ne vnto the fyrste man in paradyse / the whiche both felle
 and stode nat longe in the state of theyr creacyon that they were 32
 create and sette in / I am he that arayses theym that sorowe for
 theyr Synnes / or that other³ wyse suffreth with pacyence aduersyte /
 I auance them that knowe theyr infyrmyte / into my dyuynyte /
 Lorde God, thy holy worde be blessyd / it is swetter to me than the 36
 hony come / what shuld I do in many and great trybulacyons and
 anguysshes / were nat that thou confortd me with thy holy & swete
 wordes / whyles I shall come to the porte of helth euerlastynge by
 pacyent suffraunce of aduersytes / what nedeth me force what and 40
 howe great or many trybulacyons I suffer / graunt me, good lorde, I
 besech the, good ende and an happye passynge from this worlde /
 haue mynde of me, good Lorde, and dyrecte my lyfe & me in the
 waye of ryghtwysenesse to come to thy kyngedome. 44

¹ leaf 93, verso.² Orig. counsell.³ leaf 94.

¶ The .lxiii. chapter / how a man shulde nat serche
hye thynges / ne seke auentures, the which God
worketh here in hys hyd Iugement.

4 **S**One, beware that thou dispute nat of hye maters or of *the* hyd iuge-
mentes of God / as why this man is damned or forsake, and he
lyfte vp to so great and hye grace / Also, why this man is so greatlye
punysshed with Syckenesse / pouerte / and such other / And this
8 other / man so greatlye auaunsyd to rychesse and dygnytees / These
thynges with such other exceedeth all mannes consideracyon or know-
lege / for no mannys reason or dysputacyon may serche or compasse
the Iugementis of God / Therfore whan thyn ennemye suffreth¹
12 temptacyon to the in any such thynges / or if other curious *persones*
enquyreth suche knowlege of the / answere agayne vnto² them this
sayinge of the prophete: thou, alway blessyd lorde, arte euer right-
wyse, and thy domys are alway true & rightwyse / And also this
16 sayinge of the same prophete: the iugementis of oure lorde are trewe
and iustified in them selfe / My iugementes, sayth our Lorde, are
to be dred, and nat to be dyscussed by mannes reason / for no mannes
reason may compryse them / also thou shalt nat enquyre and dispute
20 of *the* merytes of sayntes, whiche are hyer in merytes or blysse /
Suche wayne busynes gendreth debates & stryfes / they also norrysse
pryde and vaynglory / also enuy aryseth of *the* same, whyles he his
saynt, and another his, laboureth to *preferre* / to desyre / to know or
24 to serche suche thynges is but vanyte without all frute / and it dys-
pleaseth the sayntes suche opynyon. For I am nat God of dyscensyon,
but of vnyte and peace / the whiche peace is founde more in trewe
humylyacyon of man / than in his exaltaeyon. Some man hath more
28 deuocyon to this saynte / and some to other Sayntes / but that is
more of deuocyon of mannes affeccion than of godlye or gostely
zele or loue / I am he that made all sayntes / I gaue theym grace,
and I haue receyued theym to my glorie / I euer knewe any mannys
32 merytes, prenentynge them with my swete blessinges / I haue knowen
before my louers & chosen seruauntes from the begynnyng, whom I
haue electe & callyd by my grace from the reprobate and damnable
conuersacyon of the worldly people / I haue chosen them & nat they
36 me / and I haue drawen them to me by my mercy / I haue ledde
³them in temptacyons / and safely brought them out therof / I haue
vysyted them with many and great consolacions / I haue gyuen them
perseuerance in goodnes / and I haue crowned theyr pacyence / I
40 knowe the fyrst man and the last that shalbe / and so of euery other
thyng / I halse all my chosen seruauntys with inestymable loue / I
am to be loued in all my sayntes, & to be honoured and blessyd ouer
all in eche of them / *that* which I haue so gloriously magnified and
44 predestyned without any merytis goyunge afore of theyr partye / Ile

¹ Lat. 'suggerit.'² leaf 94, verso.³ leaf 95, sig. Q. i.

therefore that despyseth one of my leest sayntis or electe persones / he
 worshippeth nat the moost / for I made both small and great / and
 he that blasphemeth, detracteth / or desprayseth any saynt detracteth
 me / and all my sayntes in heuen / all they be one by the bande of 4
 charyte / all they consyder and fele one thyng / they woll one
 thyng / and eche of them loueth other / and, that is more, they loue
 me aboue them selfe and theyr owne merytes / for they be rapte
 often aboue themselfe / and drawen out of theyr proper loue, and 8
 gyueth theym hooly vnto my loue, in the which loue they rest by en-
 tyer fruycyon & gladnesse / nothyng may chaunge or dreprese¹ them,
 For they be full of eternall truth / and they brenne in soule with the
 ardoure of inextynguyble charyte / such folke as be carnall cesse to 12
 speke or tell of the state & glorie of sayntes / for they can nat but
 lone pryuate loye / They do away and put to as they fauour / & nat
 after the pleasure of the hye truthe of our Lorde cryste iesu / In
 many folke is Ignorauce, but moost² in theym that haue but lytell 16
 vnderstandyng, and therefore they but seldome loue any persone per-
 fytylly or ghostly / many men be drawen by naturel affeccion & loue,
 nowe to this saynt or man / nowe to that, & some to this / some to
 that / & as they behaue them in these erthely thynges here / so they 20
 Imagen to be of heuenly thynges / But great dyfference is betwyxt
 the thynges that Imperfyte folke do Imagyn or consyder / and these
 thynges that deuoute and illumynyd persones seeth by heuenly illus-
 tracyon / therefore, sone, beware to treate vpon such thynges curiously 24
 that exceedeth thy knowlege / but laboure thou rather & indeuour thy-
 selfe that thou may be sorted with the leest or lowest that is in
 heuen thorowe the merytes of good lyfe. what auayleth it a man to
 know which Saynt is more worthy in heuen than other / but if he 28
 wolde humble hym selfe the more, or wolde gyue more laude and
 praysynge vnto God therfore / He pleaseth god more that thynketh
 busyly with repentaunce of the greatnesse / and grefe of his synnes /
 & of the want of vertu that he hath, wherby he dyffereth from the 32
 holynesse of sayntes / than he that dysputeth of theyr degre in heuen
 more or lesse / Better it is a man with deuout prayers and wepynges
 to pray to sayntes / and with humylyte of soule to adquyre and
 purchas theyr helpe / than to enquire by vayne inqysycyon theyr 36
 secretes / They be well content euery chone with his ioy / If men
 here lyuynge were content and wolde refrayne theyr vayne spekyng /
 and contencion aboute theym / They haue³ no glorie or exaltacyon in
 theyr owne merytes / for they assygne no maner of goodnesse vnto 40
 theyr owne selfe / but to God all onely, the which hath gyuen them
 all thynges of his infynyte grace and charyte ; they be replenysshed
 with so great loue of God, and with so abundaunt and folowynge
 Ioy there vpon, that no glorie nor felycyte may decrease / or fayl 44
 them / All the Sayntes in heuen, the hyer they be in glorie / the
 more humble / and lowe they be in theyr owne syght / and more nere /

¹ sic.² leaf 95, verso.³ leaf 96, sig. Q. ii.

and dere to me in loue. It is wryten in the apocalyps that the Sayntes
 in heuen of humblenes dyd submitte theyr crownes before God / and
 they fell on theyr faces before the humble lambe, Cryste Iesu / adlow-
 4 ryng and worshyppe hym as theyr lorde God euermore lyuynge
 withouten ende / Many folke enquire very busyly whiche Saynt is
 more preferred in the kyngedome of almyghty God / that can nat
 telle if that theyr selfe shall euer be worthy to be accomted with
 8 the leest Saynt in that kyngedome / It is not a lytell but a great
 thyng and grace to be in the leest sorte in heuen / where all that
 be there are greatly magnyfied of God / For all that be there be
 called and are the chyl dren of god almyghtye ; whan the apostellys of
 12 God questyoned amonge theym / whiche of theym shulde be more pre-
 ferryd in the kyngedome of Heuen / They¹ harde agayne the answe-
 re of our Lorde / But if ye be conuertyd / and made meke / pure and
 withoute malyce, as chyl dren be / ye shall nat enter the kyngedome
 16 of euerlastynge lyfe / and he that hum²bleth hym as this chylde, he
 is more worthy in the kyngedome of heuen / wo be to them that dys-
 dayn to humble them selfe with chyl dren, for they for theyr pre-
 sumpcion & pryde shall nat be suffred to enter the humble yate of
 20 heuen / the which admytteth none but humble and meke folke / wo
 also be to ryche folke the which be ouercomen by Inordynate loue of
 theyr ryches / For suche ryche folke haue here theyr consolacyons
 and Ioye / And therfore at the last, poore folke that be here humble
 24 of herte and content with theyr poore degre, shall enter into the
 glorye of God for suche penury and hardenes / wronges and other
 ylles as they haue suffred here lynyng in this vale of myserye /
 where ryche folke lyuynge here in welthe and pleasoure shalbe shyt
 28 out with great sorowe and lamentacion / for that they haue loste so
 Inestymable a Ioy for a short worldly delectacion that they had here
 lyuynge. ioy therfore, ye humble folke and also poore, for ye shall
 enheryte the euerlastynge ioye and kyngdome of god, if ye lyue well
 32 here in this mortall lyfe with perseuerance.

¶ The .lxiiii. chapitre / all hope and truste that man
 hath is to be fyxed in god all onely.

L Orde god, what is my truste that I haue in this lyfe? and what
 36 is my moost solace / & conforte of all thynges vysyble that I se
 vnder heuen? It is³ nat thou? whose merey is innumerable / yes,
 sothelye / whan hath it be well with me at any tyme without the? or
 whan myght any yll happe or come to me thou beyng present?
 40 Sothely neuer / I had leuer be poore⁴ with the / than to be ryche
 without thy presens / I had leuer be a pylgryme here in erthe with
 thy presens / than to possesse heuen without the / For where thou
 arte, there is heuen / and where thou art nat, there is deth and also

¹ *Orig. Tey.*² leaf 96, verso.³ Error for 'Is it.'⁴ leaf 97.

hell / Thou arte all my desyre / and therefore I haue nede to lament /
 to pray / and crye continually after the / I may trust fully in none
 but in the, for there may be no helpe in cases of nede / but in the
 only, my lorde god / thou arte my hope / my trust / & my moost 4
 faythfull conforte and helpe in all thynges / all other persones seke
 theyr owne profyte and auayle, but thou alonly pretendest and sekest
 my profyte and helthe eternall / also thou turnest all thynges to my
 well / ye, & whan thou sendest me troubles / afflictions and tempta- 8
 cyons, all suche thou, good lorde, ordeynest for my wele and profyte /
 that by a thousande wayes art wont to proue thy chosen and beloued
 seruauntes / in which probacions thou art nat lesse to be praysed /
 than if thou had replenysshed vs with heuenly consolacions / In the, 12
 good lorde, I put all my hope & socour / I sette all my trybulacyons
 and anguysshe in the / for all that I beholde & se, without the, I haue
 proued it infyrme and vnstable / The multytude of carnall frendys
 auayleth nat / nor stronge helpers shal nat may helpe / ne wyse coun- 16
 ceylers may gyue any profytable answer or counceyll / ne the bokes
 of doctoures may conforte, ne any precious substaunce may deliuer
 fro thy hande, ne any secrete place may defende man / but if thou,
 lorde god, wyll assyst / helpe / conforte / counceyll / instructe / & kepe 20
 hym. all thynges that seme ¹for to be ordeyned to mannes peace and
 felycyte / If thou be absent, they be nat worthy / ne they haue or
 gyue any true felycite to any creature / thou, my lorde god, therefore
 arte the ende of all goodnes / the hye lyfe of all the profounde spek- 24
 ynge, of all eloquence, & the moost stronge hope & solace of thy
 seruauntes / Myn iyen intendynge into the / I truste fullye in the,
 my lorde god, father of mercyes / blesse and sanctify my soule with
 heuenlye blessinge / that it may be made thy holy tabernacle and 28
 dwellynge place / and the sete of thy eternall glorie / No thyng be
 founde in me at any tyme that shulde offende thy hye maicestye ; after
 the greatnes of thy goodnes and thy manyfolde mercyes beholde me /
 and here graciously *the*. prayer of me, thy poore seruaunt, beyng 32
 farre exyled in the region of the shadowe of deth / defende / and
 conserue the soule of me thy sernaunt, good lorde, whyle I laboure
 amonge the manyfolde pears of this corruptible lyfe / and dyrecte it
 by thy grace continually in this lyfe vnto *the* fynall countrey of 36
 euerlastyng peace and claryte. Amen.

¶ Here endeth the thyrd boke of Iohn Gerson / Emprynted in
 London by wynkyn de worde, in Flete strete, at the Sygne of
 the Sonne.²

¹ leaf 97, verso.

² Leaf 98, recto, is blank ; on 98, verso, is the device of Wynkyn de Worde.

Text of Lady Margaret's
Translation.

¹Block.

¶ Here beginneth the forthe boke of *the*
folowyng Iesu cryst & of *the* contemp-
²Block. nyng of *the* world. In prynted at the

⁴ commaundement of *the* most excellent
prynces, Margarete, moder vnto our souereine
lorde, kinge Henry the .vii., Countes of Ryche-
mount and Derby, And by the same Prynces it
⁸ was translated out of Frenche into Englysshe, in
fourme & maner ensuyng, The yere of our lorde
god M.D.iiii.

¶ Prologus.

¹² Block. C Ome to me, seythe our mercyfull lorde / all that laboreth
and be charged / and I shal gyue vnto you refeeceyon.
And the bredde that I shall gyue vnto you, shalbe my flesshe
for the lyfe of *the* worlde. Take and ete it, for it is my body that
¹⁶ for you shalbe gyuen in sacryfice. Do ye this in remembraunce of
me. For who so eteth my flesshe / and drynketh my blode, he shall
dwell in me and I in hym. ¶ These wordes that I haue sayde vnto
you be lyfe / & spiryte of helthe.

²⁰ ¶ In what great reuerence and feruent desyre we
oughte to receyue our lorde Iesu cryst.

Capitulo primo.

²⁴ O My lorde Iesu cryst, eternall trouthe / these wordes before-
sayd be thy wordes. Albeit they haue not ben sayd in one
self tyme, nor wrytten in one selfe place, yet for *that* they be
thy wordes I ought feythfully / & agreably to vnderstande
them / they be thy wordes / and thou hast proffered them.
²⁸ And they be now myn, for thou hast sayd them for my helthe. I
will gladly receyue them of thy mouth, to thende they may be the
better sowne & planted in my herte. Thy wordes of so great pyte,
full of loue / swetnes & dileccion, greatly exeyteth me; but, lorde,
³² my propre synnes fereth & draweth backe my conscience / nat pure
to receyue so great a mystery. The swetnes of thy wordes incyteth
and prouoketh me / but the multytude of my synnes chargeth & sore
greneth me; thou commaundest that I shall come vnto the feythfully,
³⁶ if I wyll haue parte with the, to the ende that I may receyue the

¹ leaf 1.

² leaf 1, verso.

³ leaf 2, sig. A. ii.

norysshynge of immortalyte, if I desyre to opteyne the Ioy and lyfe eternall. Thou sayest, lorde, come ye to me that labour & be charged / & I shall refresshe you. O howe swete & amiable a worde is that in the Ere of a synner, that thou, my lorde & my God, lysteth 4 of thy benygne grace to byd me, that am so poore & haue so moche nede of the holy communion of thy precyous bodye. O good lorde, what am I to presume to desyre the, that the heuen / & erthe may not comprehende, & thou saist, come ye all to me / who asketh & 8 wylleth this righte meke worthynesse / and amiable byddyng. Howe shall I or dare come vnto the, whiche feelee nat that I haue done any maner good? How shal I enterteyne *the* into my house, which so often haue offended before thy glorious / & ryghte benygne 12 face? The aungels / arkaungels, honour the / the holye / & iuste creatures drede the / & thou sayst, good lorde, yet come ye all vnto me / Lorde, who shulde beleue thys thyng to be true / if thy selfe dyd not say it? And who is he that durste approche there vnto 16 ¹If thou dydest not commaunde it? Noe, that iust man, laboured by an hundreth yere to make the arke / to the ende he myghte be saued with a fewe of his people. Howe maye I prepayre me than in an howre, to receyue the with due reuerence, composour and creatour of 20 all this worlde? Moyse, thy greate famylier & speciall frende, made tharke of tymber, nat corruptyble, which he couered with righte pure golde, and put in the tables of the lawe / and I, a corrupte creature, howe shall I nowe dare receyue the that arte conditoure of the Lawe / 24 and gyuer of grace & lyfe vnto² all creatures? The rightwyse Salomon, kyng of Israel, edified a ryche Temple to the praysynge & worshyppe of thy name by the space of .vii. yere / and by .viii. dayes halowed the feest of the dedicacion of the same / he offred a thousand 28 hostys to pacyfye thy goodnes with / and put the arke of alyauce in the place made redy for the same with the sounde of claryons / and trumpettys. Howe dare I than, cursed / & right poore amonge other creatures, receyue *the* into my house, which vnneth can knowe that 32 I haue well passyd and employed one houre of tyme / nother to my knowlege that I haue deuoutly passyd one halfe houre. O blessyd Ihesu, how many haue there ben before me / that haue studyed to do any thyng *that* myghte please the? Alas, howe lytyll a thyng is it 36 that I doo / albe it the tyme is shorte. And yet whan *that* I dyspose me to receyue thy holy communion / I am but losely gathered to gether and full coldly purged from all distraccions of mynde. And certeynlye no cogitacions vnprofytable oughte to come into the holy 40 presence of thy deyte. Also I ought not to occupye me with any creature, for I shall not receyue an aungell, but the lorde of aungels into the secrete of my herte.

¶ For there is a greate dyfference betwene the Arke of alyauce 44 with his relyques / and the ryght pure / & precious bodye *with* his vertues nat faylynge, but euermore duryng.

¹ leaf 2, verso.² *Orig.* 'vuto.'

¶ And betwene the sacryfye of the prefiguratyue lawe that was to come / and the true hostye of thy precious body, that is thacomp-
lysshement of all the olde sacryfye.

4 ¶ Wherefore than shulde nat I be more inflamed in thy vener-
able presence, & by more solycytude prepayre me to receyue the
sacred and holy gyftes / and benefytes of the / In so moche that the
holy aunceyent patryarkes / and prophettes / kynges / and prynces,
8 with all the people / hath shewyd so great affeccyon towards thyne
honoure & dyuine seruyce in tyme passyd.

¶ The right deuout kynge dauid inclyned to the arke of god
with all his strengthe, knowlegynge / and remembrynge the benefytes
12 done vnto his fathers / he made organes of dyuers maners / and he
composed psalmes & instytute that they shuld be songen / and he
hym selfe sange theym with gladnes / & often tymes with the harpe
of the holy goost. This kynge was inspyred with the grace of god,
16 for he hath taughte the people of Israell to prayse god with all theyr
hertes, blessinge, honourynge, & prechyng dayly his holy name. If
so great deuocion & remembrance was done with dyuine seruyce /
and praysynge before tharke of his testament / howe great reuerence
20 and deuocion oughte we than to haue in the presence of the sacra-
ment / and in the assumpcion of the ryght excellent body of our
lorde Iesu cryste? Also all cristen people vse for to renne to dyuers
places, for to vysyte the relyques of seyntes / and maruelyth to here
24 the marueylous dedes / and werkes of them. they beholde the great
edyfices / or buyldynges of Temples / and kysses the sacryficed
bones of sayntes, wrapped in clothes of Sylke and Golde / and thou,
my lorde God, saynt of all sayntes / creature² of all thynges / lord of
28 all aungels / thou arte here present on this aulter before me. Often
tymes the curyosite of men and noueltyes of thynges nat sene be of
lytell frute / and lesse to be sette by / pryncypallye where there is so
light recours and great wauerynge withoute any contryceyon / but, my
32 God, thou arte all present in this blessyd sacrament of the aulter,
very god and man, Iesu cryste / in the whiche the frute eternall of
helthe aboundeth / and is perceyued at all the tymes that thou arte
worthely receyued / And to this here dra³weth nat any lygh'nes of
36 sensuall curyosyte, but ferme feyth, deuoute hope / and pure charyte.
O god inuysible, creatoure of all the worlde, Howe marueylously
doest thou with vs, how feythfull doest thou with theym / that doth
purpose to receyue thy selfe in this blessyd sacrament. ¶ Certeynlye
40 it surmounteth all vnderstandynge / and draweth specyally the hertes
of deuoute people to deuocyon / and enbraceth theyr affeccyon / For
thy true and feythfull frendes that disposeth all theyr lyfe to amende
them, receyueth often great grace of deuocyon and vertue of that
44 moost worthiest sacrament / O maruelous hyd grace, whiche all maner
of feythfull cristen people of our lorde Ihesu cryste onely knoweth /

¹ leaf 3, *sig.* A. iii.² Error, here and often elsewhere, for 'creatoure.'³ leaf 3, verso.

But the infydeles / and subgettes vnto synne may therof haue no
 expyence / In that sacrament the spyrituall graces be confermed,
 and the vertue that was lost in the soule is repayred, and beautye by
 synne wastyd / is couered / Somtyme this grace, that often with the 4
 plentytude of deuocyon gyuen / nat only vnto the thought / but also
 vnto the feble body, the myght / and strength is augmented; wher-
 fore it behoueth vs to haue sorowe and pyte of our slouth and
 neelygence, that we be nat drawn with so great desyre and affleccyon 8
 to receyue our lord iesu crist, in whome is all hope / & the meryte
 of theym that ought to be saued / for he is our helth and
 redempcyon / and the consolacion of vyatours / and the eternall
 fruycyon of sayntes. ¶ Also we ought to haue sorowe of that so 12
 many vnderstandeth / sauereth / and reuerenceth so lytyll this holye
 sacrament / whiche Ioyeth the heuen and kepeth all the worlde /
 Alas that thys blyndnes¹ / and hardnes of mennes hertes, that wyll
 nat consydre so synguler and also so inestymable a gyfte as is gyuen 16
 vnto vs / but it falleth in aduertence by dayly and acustomable
 vsage / For if the sacryfyce of this holy sacrament were done onely
 but in one place / and but of one preest in all the worlde, with howe
 great desyre wene ye the people wolde go to that plase / and to that 20
 preest to here the godly mysteryes done of hym / But nowe be made
 manye preestys, and in many places this holy sacrament ys but
 of²fred, to thende that the grace and loue of God to man may the
 more appeare / and for so moche as this holy communion is spred 24
 thorough out the worlde. Thankynges be vnto the good pastoure
 eternall, that haste vouchedsaue to refresshe and feed vs poore banysshed
 creatures with thy ryght precyous body and blode / and also by thy
 wordes of thy propre mouthe / hast desyred vs to receyue thys holy 28
 mysterye / sayenge, come ye all vnto me that be charged / and I
 shall refresshe you.

¶ Howe the great charyte / & bounte of God is shewyd
 vnto man in the holy sacrament. Ca. ii. 32

O My god, I come vnto the, puttynge my confidence in thy mercy
 and bountye / I syke and come vnto my sauyour; I, hungry
 and thursty vnto the fountayne of lyfe, poore and nedy vnto the
 kynge of heuen / the seruaunt vnto his lorde, the creature vnto his 36
 maker / a persone desolate vnto his pyteous comforter / But wherof
 is this that thou thus comest vnto me: who am I that thou wylte
 gyue thus thyne owne selfe to / Howe dare I, so symple and poore a
 synner, be bolde to appere before the / and howe may it please the to 40
 come vnto suche a wretche / Thou knowest thy seruaunt / and well
 vnderstandest that nothyng is good in hym / wherefore thou shuldest
 do this grace vnto me. ¶ Than do I confesse myne vnworthynesse,

¹ *Orig.* 'blyndnes.'² leaf 4.

and knowlege thy bountye, and prayseth thy pyte / & gyue vnto the
 thanks for thyne so moche great charyte / and thou doest this for
 thy selfe, good lorde, and nat for my meryte, to the ende that thy
 4 bountye may the more be knowen vnto me / Thy charyte is more
 largely verifed / and thy mekenesse commended more perfytely /
 sethen that it thus pleaseth the / and also thou haste commaunded it
 to be done / this thy pleasure contenteth me / and with my wyll my
 8 wyckednes shall nat resyst agaynst the. ¶ O swete and benygne
 Ihesu, howe great reuerence and gyuyng thanks with perpetuall
 praysynge be due vnto the, my good Lorde, Ihesu Cryste,¹ that by
 thy pleasure and wyll I may receyue thy blessyd body / whose
 12 worthynes no man is founde able to declare or expresse / But what
 shall I thinke of this communyon when I shall come vnto the, my
 lorde god, whiche I can not dulye honoure / and yet I desyre deuoutly
 to receyue the / what may I thinke better and more profytable for
 16 me / than to meke my selfe holly before the / and to prayse thyne
 infynite bounte aboue all thyng / I prayse the, my lorde god
 euerlastyngely, and dyspraise my selfe, and submytte me vnto the
 depnesse of my wretchydnes. ¶ O, my god, thou arte saynt of all
 20 sayntes / and I the fylthe of all synners, yet thou inclynest thy selfe
 vnto me that am nat worthy to beholde the.

¶ Alas, my swete creature,² that so mekely comest vnto me / &
 wyllsthe to be with me / and desyrest me vnto thy dyner / and gyueth
 24 vnto me the mete of heuen and the brede of aungellys, which is brede
 of lyfe / and no lesse thyng than thy selfe, which is descendyd from
 heuen, and gyue lyfe vnto the worlde / Let us see here what great
 loue procedith from the / and what gentylnes doth shyne vpon vs.

¶ Howe great yeldynges of thanks and louynges be due vnto the
 of vs synners. O howe profytable and howe helthefull was thy
 counceill when thou instytute / and ordeyned this gracious gyfte.
 ¶ O howe swete / and loyous ys that feest wherein thou hast gyuen
 32 vnto vs the fedyng of thy precyous body. ¶ O, good lorde, how
 marueylous be thy operaeyons / and howe myghtye is thy vertue /
 and thy trouthe vnable be tolde. Thou hast sayde, and all thynges
 were don / and all that thou hast commaunded / hath taken effecte.

36 A marueylous thyng to be beleued / and faire aboue the vnder-
 standyng of man, that thou, my Lorde god, very god & man, arte
 holy conteyned vnder a lytel lykenesse of brede and wyne, and thou
 arte hole receyued without consuminge of hym that so receyueth the.

40 ¶ Thou, lorde of all, that hast no nede of any maner thyng / yet
 thou hast wyll to inhabyte within vs by this thy holye³ sacrament.
 Lorde, kepe my herte and my body vndefyled, to the ende that with
 a pure and a loyous conscience I may often receyue the to my euer-
 44 lastyng helthe.

¶ Theyse holy mysteres which be institute / and ordeygned
 chieffly vnto thy honour and perpetuall remembraunce.

¹ leaf 4, verso.² Error for 'creature.'³ leaf 5.

¶ O, my soule, reioyce the / & gyue thankynges vnto thy god for his noble gyfte / and synguler comforte, that it wyll please hym here in this vale of teres thus to comforte the. For as often tymes as thou remembrest this mysterye / and receyuest this blessyd body of our 4 lorde, so often thou receyuest the werke of thy redempcyon / and arte made partener of all the merytes of our lorde Iesu cryst. For his charyte is neuer mynysshed, and the greatnesse of his mercy is neuer consumed / wherefore thou oughtest to dispose the alway with a newe 8 reuoluyng of thy thoughte, and oughtest to consyder this great mysterye of thy helthe by attentyue reysynge of thy soule.

¶ And this werke ought to be vnto the as greatly newe and ioyous whan thou receyuest it, as if that same daye our lorde had 12 first descended into the wombe of the virgyn mary to be made man / orelles he that daye had suffred dethe for the helthe of man vpon the crosse.

¶ What great profyte it is often to receyue the body of 16
our lorde Iesu cryst. Ca. iii.

Lorde, I come vnto the to the ende that welthe may come vnto me of thy gyfte / and that I may loye at the holy feest that thou haste made redy vnto me, pore wretche, by thy swete benygnyte, 20 in the whiche my sauoure is all that I may or ought to desyre; for thou arte my helthe, my redempcyon / my strength / honoure / and Ioye. Alas, my lorde god, make me thy daylye seruaunt ioyous. For, my lorde Iesus, I haue reysed my soule vnto the / and nowe 24 desyreth deuoutly and reuerently to receyue the into my house / to the ende that I maye deserue with zachee to be blessyd of the / and to be accompted amonge the children¹ of Abraham. ¶ My soule desyreth thy body,² my herte desyreth to be vnyght, & onely with 28 the. gyue thy ³selfe vnto me, good lorde / & than I suffysed, for withoute the no consolacyon / nor comforte is good / without the I may not be / and without thy vysytacyon I may not lyue / wherefore it behoueth me often tymes to come / and approach to thy hygh presence to receyue the for the remedy of my helth, to the entent I fayle nat in the waye of this mortall lyfe, if I were defrauded from thy spyrytuall nouryshynge.

¶ Also, my ryght mercyfull lorde Iesu, whan thou hast prechyd 36 vnto the people / and heled them of dyuers syckenes, thou hast sayd I wyll not leue them fastynge / and withoute any refeccion, lest parauntyre they myght fayle in theyr way. Do with me than, good lorde, in that maner, sythen thou hast lefte this holy sacrament for 40 the comforte of all feythfull people; for thou arte the swete refeccyon of the soules of theym that haue worthely receyued and eten the / and they shall be parteners / and also inherytours of the eternall ioye.

¹ *Orig.* 'childred.'² *Orig.* 'bo body.'³ leaf 5, verso.

Certeine it is vnto me necessary that so often synnes, and so soone keles, and at every houre fayles to come vnto the ende, that by contynnall orysones and confessions, and by the receyuyng of thy holy
 4 bodye I may purifye / and renewe the heete of my resecyon. For paraenture in absteynyng me to longe to receyue the, I may leue, forgete / and renne frome my good purpose. For the wytte of man and woman from theyr chyldhod be inclyned vnto all euyl / And
 8 also if that this dyuine and godlye medecyne helpe vs nat / innocent we fall vnto worse. Than this holy comunyon draweth men from euyl / and comforteth them agayne in goodnesse / for I am many tymes very neclygent / and very often keled when *that* I commune /
 12 or worship my God / what shulde I thanne do if I toke nat that medecyne / and aske of hym grace and helpe? And albe it I am not alway well dysposyd to receyue my creature / yet shall I putte me vnto payne to receyue these sacred mysteryes in tyme conuenable, soo
 16 that I may be made a partener of so great grace. ¶ For it is one of the moost pryncypall and grettest consolacyons vnto a feythful soule / for the tyme they shal make theyr pylgrymage towar^ddes in this mortall body / and to the entent we may haue the more mynde of
 20 thy benefytes. ¶ My lorde god, I shall more often receyue the, my lounge Lorde, with a deuout thought. O merueylous gentylnesse, of thyne vnspeakeable pitye towardys vs, that thou, lorde god, creatour and gyuer of lyfe vnto all spyrytes / hathe wyllid to come to one so
 24 pore a soule with the deyte / and humanyte, and my poore lene and drye soule hath lysted to be made fatte with thy grace and thy holy vnecyon of thy swete spyryte. O happy thought, and well happy soule, that deserueth deuoutely to receyue hys god, hys lorde & creature,
 28 and in that receyuyng to be fulfilled with ioy and spyrytuall gladnesse. O what great lorde receyuest thou! O what and howe great an host enterteynest thou into thy lodgyng! Howe ioyous a felowe takest thou into thy hows! Howe feythfull a frende thou admyttest
 32 vnto the! O howe good / noble / and swete espouse embracest thou, whiche ought to be beloued and desyred aboue all thynges. O ryght swete beloued lorde / the heuen and erthe and all the ornamentis of theym holdeth scyence in the presence of thy face. For what prayse
 36 ynge, honour / and beautye they haue, it ys of thy mercy and largenes / and can not be lyke vnto thonour and beaute of thy holy name, of thy sapience, wherof there ys no noumbre nother ende.

¶ Howe many commodities be gyuen vnto them that
 40 deuoutly receyue this holy sacrament. C. iiii.

MI lorde god, I humbly beseche the to preuent me thy seruaunt in the blessinges of thy swete mekenes. So that I may deserue to cum worthely / & deuoutly to the holy sacrament, mooste

to be magnified. Stere my herte and lose it frome the dull heuynes
of my mortall body. Vysite me with the messanger of helth / and
gyue me to tast thy swetnes spirituall, whiche is hydde fully in the
sacrament as in a fountayne of al swetnesse. Illumyne myne iyen to 4
beholde thys greate mysterye / and strongly conferme me to beleue
the feythe vndoutable, for it ys thy werke & nat the power of man,
it ys thy holly ordynaunce and not by mannys deuysse. For there is
no man founde able of hym selfe to conceyue & vnderstande these holy 8
mysteries whiche passeth the subtylte of aungels. ¶ Than Howe
may I, pore unworthy synner, whiche am but erthe & asshes, serche
& conceyue so hygh & holy secrysye / lorde, I come vnto the in sym-
plenes of herte / & in ferme feythe / and by thy commaundement / & 12
with meke hope / and reuerence. And truely I helyue that thou arte
here presente in this holy sacrament, very god and man. And thou
wylte I shall receyue the / and Ioyne me vnto the by charyte, wher-
fore I humbly pray / and requyre that it may plesse the to gyue vnto 16
me thy specyall grace / so that I may be all relented / and flowe in
thy loue in suche wyse that I shall not desyre any other consolacyon.
For thys hyghe worthy sacrament ys the helthe of soule / and body.
It is the medycyne of all spyrytuall sekenees, in the whyche my synnes 20
be heyloed, passyons be refrayned, temptacions be ouercome / and
mynysshed, more greate graces be gyuyn, the vertue begonne increased /
faythe ys enestablyshed / hope ys made stronge and fortyfied /
charyte is brannyng & spred abroad. ¶ O my god, the defender of 24
my soule / and the repayrer of the weykenesse of man / and the sender
of all Inwarde comforte. Thou hast gyuen / and dayly gyueth vnto
thy well beloued frendes in thys holy sacrament, deuoutly receyuyng
it, many commodytes. For thou infusest into theyr soules grete 28
comfort agaynst dyuers trybulacions, & frome the depnesse of theyr
owne ouerthrowyng, thou areysyst them to the hope of thy dyuine
helpe. And with a newe grace thou in wardely renewest / and lyght-
nest theym in suche wyse as they that feeles theym before the re- 32
ceyuyng of the Sacrament heuy / & dull / and ouerthrowen / and
without affeccion / and moyster of deuocyon. ¶ After that they
have ben fedde wyth thys heuenly mete / and drynke, they haue
founde them selfe chaunged into a merueilous Ioye, whiche thynges 36
thou doest vnto thy chosen people by dispensacyon of thy pure
bounte, so that they maye veryly knowe by open experyence / that
nothyng they ²haue nor may haue of them selfe / and what grace /
or goodnes they haue, it cometh of the. For of theym selfe they be 40
colde, harde, and vndeououte, but of the they be made feruent, Ioyous
& deuoute. For who ys he that cometh mykely vnto the founteyne
of swetnes, and shall not bryng some lytell quantite of swetnes ther-
from. I shall alwey put my mouthe vnto the hole of the heuenly 44
pype of that founteyne, that I maye at the lest take a lytell droppe
to satysfye my thyrste, so that I be nat all drye. And though I

¹ leaf 6, verso.² leaf 7, sig. B. i.

may nat be heuently enflamed as the cherubyns and ceraphyns, yet
 wyll I enforce me to deuocion, and prepare my herte mykely to
 receyue this holy louynge sacrament, and shall desyre to be embraced
 4 with a lytel flame of that goodly loue. O good Iesu, holy and right
 piteous sauior, what so euer vertue / or goodnes that fayleth in me, I
 benygly beseche the graciously of thy pite to supplye it by thy greate
 mercy. Thou that hast called all feithfull creatures in sayinge vnto
 8 theym: come ye all vnto me that labour and be charged, and I shal
 refresshe you. But alas, good lorde, I, pore sinner, labour in the
 swette of my vysage / and am tormented with sorowe of my hert.
 I am charged with sinnes, & trauayled with temptacyons / entryked
 12 and oppressed with many yuel passions. And, lorde, there is none
 that may delyuer me or make me safe but thou, my only god and
 sauour, to whome I commyte me and all my causes, to thiende
 thou kepe me, and lede me to the lyfe eternal. Receyue me vnto
 16 the praisinges of thy name, that hast made redy vnto me thy pre-
 cious body / and blode, to mete and drynke. My lorde god and
 sauour, graunte vnto me by thy greate bounte that in customable
 receyuyng of thy holy mysterye, the affeccion and desire of my
 20 deuocyon may be encreased.

¶ Of the dygnite of the sacrement of the aulter & of
 thordre of presthod. Cap. v.

¹ IF thou haddest the puryte of aungels, and the holynes of saynt
 24 Iohn Baptyst, thou shuldest nat be worthy to receyue / or trete
 of that holye sacrament, for that is nat due to the merytes of men /
 that a man shuld consecrate and treate of the sacrament of this
 blessyd body of Iesu cryste / and take in mete the brede of aungellys.
 28 O the great mystery and the merueylous dygnite of prestes / vnto
 whom is gyuen that / that is nat graunted vnto the aungellys. For
 the prestys only duly ordred in the churche of cryste haue power to
 doo and to consecrate the holy body of Iesu cryste. Certeynlye the
 32 preest is the mynyster of god, vsynge the worde of god / by the com-
 maundement and ordenaunce of god. But god is the pryncypall and
 intysible worker, to whome be submytted all creatures to be ordred
 after his wyll / and all to obey vnto his commaundement. Than
 36 thou oughtest more to beleue in almyghtye god & in that right excel-
 lent sacrament, than to thy propre wyll or any other visyble token /
 And therefore to this holye werke thou oughtest to come with great
 drede and reuerence. Take good heed than, & se from whom this
 40 mysterye is gyuen vnto the / and that is by the puttyng of the
 handes of the Bysshoppe thou arte admyttyd vnto that hye rometh /
 Beholde now thou arte made a preste / and sacreyd to doo this ho'ye
 mysterye. Se than that feythfully and deuoutly / and in due tyme

¹ leaf 7, verso.

thou offre thy sacryfyce vnto god / and shewe thy selfe irreprouable
and withoute defeaute. Thou hast nat loused thy charge of lyuynge /
but hast bounde the with a more straye bonde of discyplyne, and
arte holden to a more great perfeccyon of holynes / Also the preest 4
oughte to be adorned with all vertues / and gyue all theyr exaample
of good / and holye lyfe / His conuersacyon oughte nat to be with
comon people / or the weyes of comon men, but with the aungelles
in heuen, or with the perfyghte men in the erthe. ¶ The preest 8
clothed with holy vestementes occupyeth the rometh of our lorde
Ihesu cryste / to the ende that he maye ryght humbly pray vnto god
for hym selfe / & also for all other. For he hath bothe before hym /
& behynde hym the very sygne ¹of the crosse, that he may con- 12
tynuallye remembre the passyon of our lorde iesu crist. Before hym
he bereth the crosse to the ende that he dylygently beholde the traces
and the examples of oure lorde iesu criste, and that he feruently
studye to folow them. Behinde hym also is signed with the crosse, 16
to the entent he shulde suffre for the honoure of god all aduersytes /
Iniuries done vnto hym of other. Before hym he bereth the crosse
for that he shulde be wayle propre his synnes. And behynde hym
lyke wyse by great compassion to sorowe the synnes of other / and 20
to knowe hymselfe that he is a man betwene god and the synner.
And that he depart nat from oryson / and from that holy oblacyon, to
the tyme *that* he deserue to purchase the grace of god. whan the preyst
sayth masse, he honoureth god / he gyueth ioy vnto the aungels, he 24
edyfieth the churche / he helpeth the louinge people / he gyueth rest to
them that be passed & maketh hym selfe partynere of all good werkes.

¶ A inwarde remembraunce and exercyse that a man
ought to haue afore the receyuinge of *the* body of 28
our lorde Iesu crist. Cap. vi.

Lorde, whan I thinke of thy worthynesse and of my great
fylthynes / I tremble strongly and am confounded in my selfe.
For if I receyue the nat, I fle the eternall lyfe / & yf I vnworthyly 32
receyue the, I renne in to thy wrath. what shall I thanne do, my good
lorde, my helper, protectour, comforter / and ryght sure counseller,
in all myne infyrmytes / and necessities? Teche me, good lorde,
thy right weye / and purpose vnto me some exercyse conuenable to 36
the receyuyng of this holy mystery. For it is necessarye vnto me
and greatly profytable to know how deuoutly and reuerently I
oughte to prepayre my herte to receyue this holy sacrament or to
make so goodly sacryfyce. 40

²¶ The remembryng of his propre conscience with
pourpose of amendment. Capt. vii..

¹ leaf 8, *sig.* B. ii.

² leaf 8, verso.

THe preste aboue all thynges ought to desyre with souerayne
 reuerence and profounde mykenesse of hert, full / and ferme
 feythe / humble hoope / and pyteous entente to the honour of
 4 god, to celebrate, take / and receyue this worthy sacrament, ex-
 amyne dylygently / and make clere / and open the conscience by
 true contrycion / and make confession as far as he hath power, so
 that thou knowe no thinge that greue the, or hyte thy sayde con-
 8 science, or lete the frely to come vnto the same dayly. To haue
 displeasure of all thy synnes in generall, & for thy excesses and
 synnes thou oughtest to haue syghyng and sorowe more specyall.
 And if the tyme suffre it, confesse vnto god in secrete of thy herte the
 12 myseryes of all thy passyons: wepe and haue sorowe that thou art
 yet so carnal and worldely / and so euyll mortifyede from thy pas-
 syons, so full of moeyons and concupyscences / so euyll composed /
 and ordred in thy outwarde wittes, so often appliende vnto vayne fan-
 16 tasies, so moche enclyned vnto outwarde thynges, so necligent in the
 in warde spirytuall thynges, so redy to laugh and to all dissolucion,
 so harde to wepe and to compunccyon, so redy to folowe the lose
 maner and the pleasures of the flesse, and so slowe and dull to the
 20 feruour of vertue / so curious to beholde / and to here newe fayre
 thynges, so necligent / and lothe to lerne and desyre thynges that be
 meke and abiecte. So couetous to receiue and possed many goodis,
 and so scarce to gyue them / and glad to holde and retoyne theym,
 24 so euyll auysed in speakyng / and so incontynent to be styll. So
 vnordred in maners, so importune in thy dedes; so gredy / and so
 quycke in thy mete, so desie vnto the worde of god; so redy to rest,
 so vnlusty to laboure; so wakyng to fables, so slepy to holy vygyls;
 28 so neglygent vnto the seruyce of god, so spedly to thende therof / so
 waueringe to take hede; so colde in deuocion in the tyme of the
 masse, so drye in receyuyng of the sacrament,¹ so soone withdrawen /
 so seldome well gadred vnto thy selfe, so sodeinly moued vnto wrath /
 32 so easely stired to the displeasure of other / so hasty to iuge / so
 roughe in repreuyng / so ioyous in prosperite / so weyke in aduersite /
 so often pourposyng many good thynges / and lytell bryngeth to
 good affecte. These and other thy defautes with sorowe / & great
 36 dyspleasure of thy propre fragilyte confessed and sorowfully be wept.
 Set the than, with full purpose alweyes to amende thy selfe, & to
 perfitte from better vnto better / and after offre thy selfe with plaine
 resignacion and entier wyll to the honour of my name perpetual
 40 sacrifice within the aulter of thyne herte. That is to knowe, thy soule
 and body commyttyng feythfully vnto me / that thou so may deserue
 worthely to come and offre thy sacryfyce to god, and to receyue the
 sacrament of my body helthefully. For no oblacyon is more worthy
 44 nor no satisfaccion can be so great for to deface the sygnes of man, as
 to offre hym selfe to god purely / and enterly with the oblacyon of
 the holy body of Cryst Iesu in the masse and the holy communyon.

¹ leaf 9, sig. B. iii.

And they whose someuer shall do as moche as lieth in theym, and haue very repentaunce of thyr offences passed, as oft as they shall come vnto me, they shall recouer pardon & grace. I am lyfe, & will nat the deth of a synner; but rather wyll *that* he retourne & lyue ⁴ agayne. And than wyl I nomore remembre his synnes & trespasses, but all shalbe forgyuen & pardoned vnto hym.

¶ Of *the* oblation of Iesu Crist in the crosse; of *the* propre resignacion that man shulde make of hym ⁸ selfe. Cap. viii.

O Man, as I dyd offre my selfe / and my free wyll vnto god my fader, my handes sprede on the crosse / and my naked body for thy synnes. In somoche that no thyng remayned in me / but all ¹² passed in sacryfyce to apease his wrathe, in lyke wyse thou oughtest to offre vnto me wyllingly thy selfe in pure oblacyon dayly in the masse, wythe all thy affeccyons / and strengthes, as profoundly / and feruently as ¹thou maist. What aske I of the more, but that thou ¹⁶ study to resygne thy selfe vnto me enterely? what thyng so euer elles *thou* gyst vnto me I haue no cure. For I demaunde nat thy gyftes, but only thy selfe. As no thyng shulde suffice vnto the withoute me, Lyke wyse no thinge may please vnto me, what so euer ²⁰ thou shalte gyue, thou offre nat thy selfe vnto me. Offre the, than, gyue the holy vnto me / and that oblacyon shalbe acceptable. Beholde I dyd offre my selfe holy vnto my fader for the / and for the I dyd gyue all my body and blode, to the ende that I shulde be all ²⁴ holy thyne / and thou myne also. But and thou reste in thy selfe and with good wyl present *the* nought vnto me, thane there is no full oblacyon nouthen entyer parfyte vnyon betwene vs. For the fre oblacyon of thy selfe in to the handes of almyghty god ought to go ²⁸ before all thy werkes, if thou wylte opteyne lybertye & grace. And the lacke of thys is the cause that so fewe folke be illumyned and haue inwarly lybertye, For they can nat renounce them selfe. My sentence is ferme / & stable, that none may be my disciple without ³² he renounceth all that he hath. Than yf thou desyre to be my disyple, offre thy selfe vnto me with all thyne affection.

¶ That we ought to offre vnto god all that we haue / and to praye for all people. Cap. ix. ³⁶

L Orde, all thynges that be in heuen and in erthe be thyne / and my wyllunge desyre ys to offre me vnto the perpetually in oblation, So that I maye be thyne euerlastingly. And thys daye, good lorde, I offre vnto the my selfe perpetually for euer more to be thy ⁴⁰

seruaunt with my herte and soule fully to contynue. I beseeche the
 receyue this holy oblacion of me that am vnworthye to offre me vnto
 thy precyous bodye in the presence of aungels assystynge inuysyble,
 4 to the ende that it may be to the helthe of me / and all thy people.
 Lorde, I also offre vnto the al my synnes whyche I haue committed
¹before the and thy holy aungels, sith the first day I beganne, or in
 any wyse myght synne, vnto this presente daye. And I beseeche the
 8 to inflame me with the brenninge fire of charite, and to deface / and
 put away all the condicions of my synnes. Clenze my conscience from
 all synne / and restore it vnto thy grace, that by sinne I haue loste.
 And perfetlye pardone me of all mine offences, that I may receiue
 12 perfightly the swete kysynge of peas. what may I do more for me
 sinne, but mekely confess theym with sorowfull weping & inces-
 sauntly prayenge the of thy pyteous mercy?

¶ I beseeche the, lorde, exalte me, and be vnto me redy whan I
 16 am before the. O my good lorde, soueraynly all my synnes dys-
 pleasith me, and by thy grace I will neuer beginne them agayne; but
 euer shall haue sorowe for theym as long as I shall lyue, and shalbe
 redy to do penaunce / & make satisfaccion of the best of my lytell
 20 power. ¶ werfore nowe, good lorde, pardone me of my great and
 abhomyname synnes, and for honour of thy holy name saue my soule
 whiche thou hast derely bought with thy moost precious blode. And
 I commytte me, good lorde, vnto thy great mercy / and resigne me
 24 hooly vnto thy handes. Do with me, Lorde, after thy bounte, and
 nat after my nalyce / and iniquite.

¶ Also I offre vnto the all my dedes that I haue done, albe it
 they be full fewe / and vnperfight, that thou maist sanctyfy and
 28 amende them as they be agreable / & acceptable vnto the. And
 alwayes, good lorde, drawe me from better to better / and conduyte
 and lede me, slouthfull and vnworthy synner, vnto good & lafull
 ende.

¶ In lyke wyse I offre vnto the, the desyres of all deuowte per-
 sones, the necessarytes of all good dedes of my kynsefolke & frendes /
 and of all theym that haue done me goode / or be dere vnto me / and
 all other for thy loue / and they that haue desyred / or required me
 36 to make sacryfyce for theyr frendes, lynyng / or passed the worlde.
 So as they may fele helpe, Consolacion, Defence / And Preseruacyon
 from all pears by thy grace / ²and delyueraunce of peynes, so as they
 may yelde vnto the Ioy and gladnes with magnifyng and praysynge
 40 of theyr delyueraunce.

¶ I offre vnto the also prayers & holy oblacions for all them
 specyally that hath caused vnto me heynyes / hurte / or any maner
 of damage. ¶ And lyke wyse for theym that I haue troubled /
 44 greued / vexed / or sclaundred in wordes / or dedes, knowyngly /
 ignorantly, to the ende, blessed lorde, that we al may be pardoned
 of our offensis don the one agaynst the other. And, good lorde Iesu,

¹ leaf 10.² leaf 10, verso.

take from our hertis all suspeccion / wrathe, & indignacion / & all that may breke / or let charyte, or dimynyshe vs from thy eternall loue. O lorde, haue pyte: blessed Iesu, haue pyte, & gyne thy mercy vnto all theym that asketh it, & thy grace vnto theym that haue nede. And make vs so worthy to haue that grace that we may go vnto the lyfe eternall. Amen.

¶ That the holy sacrament ought nat lyghtely to be forborne. Cap. x. 8

IT behoueth the often to retourne¹ vnto the fountayne of grace / mercy / bountye / pyte / and puryte, that thou mayst be censed from thy vices & passions, so as thou maist be made more stronge / and wakyng agaynst all temptacions and subtyll craftes of the fende. 12 For thy enemye, knowyng the greате frute / and remedye of receyunge of this holy sacrament, enforceth hym, by all maner of occasions that he may, to draw the vnto hym agayne / and lette[t]h the feythfull and deuout people whan any dysposeth theym to the receyuyng 16 of thys holy communion. The enemye, Sathan, putteth vnto theym the moost greuous temptacyons that he may. Also, it ys wrytten in the hystorye of Iob, this yuell spiryte cometh amonge the chyldren of god to thende that by his cursed custome / he perturbeth / perplexeth / and maketh theym dredfull, dymynysshynge theyr affeccion / and impugnyng them of theyr feythe, so that perauenture they leue their good ²purpose of that holy body, that they at that tyme come for to receyue. but we shulde take no thought nor feare of the 24 crafty cautielles of that false enemye, that be so foule & horryble / but all suche fantasies we shulde cast agayne at the hede of that wicked spirite. it is a pore myschynous spirite that so letteth & mocketh vs. And for any assaultes or commocions that he excyte[t]h, 28 this holy sacrament ought nat to be lefte. Also often tymes to great solycytude for denocyon to be had letteth, and somtyme ceryousness of confessyon to be made / But do after the counsell of the wyse / and take away this anyete & stryple, for it letteth the grace of god / 32 and destroyeth denocyon. And leue not the holy receyuyng of Iesu cryst for lytell trybulacyon or deieccyon / pusyllanynte; but with good wyll go vnto the confessour / and pardon all other that haue offended the; and yf thou haue offended any other, mekely aske for- 36 gyuenesse. And thanne drede not but god wyll pardon the. what profyteth it, longe to tary frome confession / or to deferre the receyuyng of thy blessed sauour? First poure the, and cast out the venym / and than haste the to take the remedye. And thou shalte 40 fele the moche better thanne yf thou haddest deferred it. For if thou thys day leue the holy receyuyng for coldnes of denocyon and feblenes of mynde, parauenture to morowe thou shalte fynde thy selfe

¹ *Orig.* 'tetourne.'² leaf 11.

more slacke, and so longe with drawe that thou shalt fynde thyself
moche worse / and more vnable. Than as soone as thou mayst, take
away this feblenesse of mynde and the spyce of sloweth. For alwey
4 only to be in anguysshe and heynesse of thy synne, passynge the
tyme in trybulacyon / and for dayly obstacles, imperfeccions, to with-
draw the frome these dyuine mysteryes, without tournynge vnto the
pytyous meryte of our sauour, cryste Iesu / it helpeth the nought.
8 But greatly the longe taryinge to receyue thy saueour / anoyeth¹ / and
taryethe the / & shall brynge dayly vnto the a more slouthfulnesse.
¶ But, alas for sorowe, some colde / and desolate persones gladly
seeke causes of taryinge from confession / and from the receyuyng
12 of this holy sacra²ment / and for that they couete many delayes, leste
they shall be bounde to gyue theym selfe to a strayter maner in the
ordre of theyr lyfe. Alas, howe lytell charyte, & howe sklender
deuocion haue they that putteth awaye so easely the receyuyng of
16 thys holy sacrament. O howe happy be they and agreable vnto
almighty god, that ledeth so holy a lyfe, that they may kepe theyr
conscience in clene and pure drede / so as they may dayly dispose
and make theym redy / and with greate affeccyon desyre to receyue
20 that holy sacrament, if it were lefull, at all tymes. Neuertheles,
somytyme by mekenes to absteyne / or for other lefull causes that may
lete with reuerence is to be prayesed / But if slouthe / or neglygence
holde hym, he ought to endeuour hym, as far as in hym ys / and our
24 lord shall be present at his desyre, whiche will specyally beholde his
good will ; but whan he is lawfully let / and if ye haue a good wyll /
& pyteous mynde to receyue his maker, yet he shall not fayle to haue
the frute of that blessed sacrament. For euery persone with perfite
28 deuocyon may euery day receyue that holy sacrament spiritually to
his helthe & without denyinge ; & in certeyne tymes and dayes
establysshed, he ought to receyue the body of his saueour with
effectuall reuerence sacramentally. And that to seche & to do it
32 more to the praisynge & the honoure of god almighty than to his
owne consolacion. For as often as he *spiritually* is comuned &
refressed inuysibly, so often he remembreth deuoutly the mysterye
of the incarnacion of criste and his peynfull passion, and is kyndled
36 in the loue of hym : he that other wise nat prayreth hym selfe but
at the tyme of a greate feest, or ellys by custome he is compelled, he
shall often tymes be full vnredy. Blessed is he that offres hym selfe
vnto almighty god as oft as he doth masse, or ellys receyueth this
40 honorable sacrament. And in doynge this mysterye / nat taryinge /
nor to hasty, but kepe the comon maner with suche as thou lyst
amonge. Thou oughtest nat to do that the herers therof take greue /
or Irksomnes, but kepe the comon way after thordynaunces of the
44 holy faders. And do rather conferme the / to the ³profyte of other
than to thyn owne deuocyon or pryuate pleasure.

2 2 ★ ¹ *Orig.* 'anoyeth.'² leaf 11, verso.³ leaf 12.

¶ Howe the blessyd body of our lorde Iesu cryste is
greatly necessarye for the helthe of mannys soule.

Ca. xi.

O Ryght swete Iesu, howe great consolacyon & swetnes ys it to a deuoute Soule to ete with the at thy dyner, where none other mete is gyuen but thy selfe, whiche arte the only loue, & oughtest to be desyred aboue all desyres of mannys herte / and howe swete a thyng shuld it be in thy presence from the bottom of the herte to sende oute teris / to dewe / and wesshe thy precious fete with the piteous Mawdeleyne; but where is that deuocyon / or the plenteous effusion of holye terys? certeynely in beholdyng the with thy holy aungels / all my herte ought to brenne & wepe with ioye: for I haue verely the present, be though thou hyd vnder a straunge lykenes, for myne eyen myghte not suffyse to beholde the in thy propre and godly clerenes / nor all the worlde myght nat abyde to beholde the clerenes of thy ioy & maieste / wherefore, good lorde, thou helpest my wekenes / in that it pleseth the to couer thy selfe vnder the fourme of that holy sacrament / I verely worship the, whome the aungels worship in heuen / but in me it is as yet but in feyth, & the aungels worship the there in thyn owne lykenes without couerture / I must be content with true feythe, & so walke tyll the day come of eternall clernes, whan the shadow of figures shall fynyshe / For, whan that perfyte day shall come, the vsage of this holye sacrament shall cease / For they that be blessyd in the heuenly Ioye / shall haue no nede of any sacramentall medecyne, for they shall ioye withoute ende in the presence of god, seyng hym in his glory face to face / & shalbe transfourmed from clerenes vnto clerenes with the godhed incomprehensible / they shall taste the sone of god made man, as he was from the begynnyng / & shall be euerlastyngely. I than remembryng me of the great marueyls, & solace, though it be spirituall, it is to me greuous whan I remembre those marueyls / For all thynges that I here / or see in this worlde, I compte as no thyng so longe as I se nat my lorde god in his glorye. Lorde God, thou arte my wytnes that nothyng can gyue vnto me comforte, nor no creature may gyue vnto me rest, but thou, my lorde god, whom I desyre eternally to beholde. ¶ But that is a thyng to me not possible / whyle that I am in this mortall lyfe, wherefore it behoneth me with great pacience to ordre my selfe / and mykely to submytte me vnto the in all my desyres. ¶ Good Lorde, thy sayntes that nowe ioye with the in the kyngdome of heuen, abode the comyng of thy ioye with great feythe and pacience as longe as they lyued / I beleue the same that they dyd beleue / and hope as they haue hoped / and truste by the meane of thy grace to come theder as they nowe be. In the meane whyle I shall in good and fast feyth be comforted by exampples of holy sayntes. Also I haue full vertuous and holy

¹ leaf 12, verso.

bokes for the consolacion and myrroure of my lyfe / and also aboue all
 these thynges, thy sacrid body for my synguler refuge and remedye.
 I fele that two thynges be vnto me right necessarye, without whom
 4 this miserable lyfe shulde be vnto me inportable. For as longe as I
 shall be holden in this present body, I confesse me to haue nede of
 two thynges, that is to knowe, of mete and lyghte. But therefore
 thou haste gyuen vnto me, whiche am poore and sycke, thy holye
 8 bodye to the refresshyng of my soule and bodye / And also thou
 hast put before my feyth the lyghte of thy holye worde / And
 without these two thynges I myghte nat well lyue spirituallie / For
 thy worde, my lorde and god, is the lighte of my soule / and the
 12 holye sacrament is the brede of my lyfe. These two thynges, so
 necessarye, may also be called the tables sette on eyther syde in the
 tresourie of holy churche; the one table is of the holye aluter,
 hauynge this louely brede, that is to say, the precyous body of Ihesu
 16 cryste / the other is the lawe of god, conteynynge the holye doctryne /
 and sheweth the right feythe, and surely gydyng vnto the inwarde
 seecryfices, where as¹ the holye iuellys callyd *Sancta sanctorum*. I
 yelde vnto the thanks, lorde Iesu cryste, whiche arte the very cler-
 20 nes of eternall lyght. ¶ For this table of holy doctryne, ²which thou
 hast mynystred vnto vs by thy seruantes / prophetes / aposteles /
 and other doctours / And I yelde vnto the thankynge agayne, creatour
 and redemer of mankynde, whiche hast declared thy great charyte
 24 vnto all the worlde / and haste prepared this royall souper, in the
 which thou hast nat purposed to be eten the fyguratyue lambe / but
 thy moost holy body and precious blode, reioysynge all thy creatures
 by that holdest, and swetly fulfyllynge them with that helthful chaleyse,
 28 wher in be hyd all the delytes and ioyes of paradise / and the holye
 aungels be fedde with vs with swetnes moche pleuteuous / O how
 great and honourable is the offyce of prestes / to whom is gyuen
 power to consecrate by dyuine wordes, to blesse with theyr lyppes /
 32 to holde with theyr handes / receyue with theyr mouthes / and to
 mynyster vnto other the lorde and god of all maieste / O how clene
 ought to be the handes / how pure the mouthes / how holy the body /
 and how vndefyled the herte of a preest / vnto whom so often entreth
 36 the auctour of all purete. Certenly from the mouthes of a preest
 ought no worde to procede but that / that were honest and profet-
 able / that soo often receyueth the sacrament of the holye bodye of
 Ihesu crist / his eyen ought to be symple and shamefast that so
 40 customably beholdeth the holy body / The handes pure to lyfte vp
 vnto heuen, which handeleth the creature of heuen / and erthe / For
 speccially a preest it is sayd in the lawe / he ye holy, for I, your
 lorde god, am holy. O god omnipotent, thy grace be vnto vs help-
 44 ynge, so that we which haue taken the offyce of presthode may
 reuerently and deuoutlye serue the with all purete / and good con-
 science, and if we may not lyue in soo great innocencye of lyfe as we

¹ App. error for 'are.'² leaf 13, sig. C. i.

ought to do, gyue vs grace at the leest that we may wepe and sorowe the enyilles that we haue commytted / and done, so that in spirituall mekenes / & purpose of good wyll, we maye from hensforth strongly serue the with feruent corage.

4

¶ With howe great diligence he ought to prepayre hymselfe that shulde receyue the sacrament of iesu crist.

Ca. xii.

¹ Our lorde sayth : I the louer of purete, & the lyberal gyner of 8
all holynes / I serche *the* pure, clene herte, and there wyll I
rest / Make rely than for me thy herte / and I shalbe with the than
as I was with my discyples / at Ester. I shall come and dwell with
the if thou wylte, but than it behoueth the to mundifye and clense 12
the habytacion of thy herte fro all synnes, leue all brute and noyse
of the worlde with all thy vyces, & inclose & shet the in thy chaum-
bre, as doeth a solytary byrde vnder the euesynges of an house / and
remembre all the excesses & all thy defautes commytted / with all 16
thy soule & bitternes of herte. For a good frende wyll make redye
to his welbeloued frende a good & a plesannt place to dwell in / &
in that doyng is well knowen with what good affeccion he receyueth
his sayd frende. It is for trouthe that thou oughtest to vnderstande 20
that thou mayst nat satysfye by any meryte or laboure of thy selfe /
nat and thou dyddst laboure with the best of thy power by a hole
yere, though thou haddest none other thyng to do / But thou shalt
vnderstande that by my only power and grace / is permytted / and 24
graunted vnto the to come to my table / and if *that* a poore man were
called vnto the table of a ryche lorde / and the poore man had none
other thyng to gyue agayne for that benefytes of that ryche man /
but swetely / and mekely to thanke hym, he wolde do it / so oughtest 28
thou to do diligently as moch as is in the / and nat by custome / or
necessite / But with all drede / reuerence / and affeccion / Thou
oughtest to take the blessyd bodye of our lorde god / seihen that it
lysteth hym to come vnto the / Certeynly I am he that calleth the / 32
and I haue commaunded it so to be done / & I shall supplye that
fayleth in the; wherefore come and receyue me / & whan in that
doinge I gyue vnto the grace of deuocyon / yelde thou thankes vnto
me, thy god / Nat thynkyng thou arte worthy therof of thy selfe, 36
but that I haue hadde mercy of the / and if thou haue nat that grace
whan thou woldest / but fele thy selfe drye / and vnlusty, yet con-
tynue thy oryson with sorowfull wepyng, and smyte at my dore
without ceasyng vnto the tyme *that* thou mayste re^cceyue a lytell 40
crome or drope of helthefull grace, & knowe it of trouth thou hast
moche nede of me, & I haue none of *the*. Thou comest nat to sanc-
tifye me, but I am he that shall santifye the / & make the better, to

¹ leaf 13, verso.² leaf 14, sig. C. ii.

the ende that thou maiste be vnicht with me to receyue newe grace,
and purpose amendement. Be nat in wyll to deferre my grace, but
with all diligence prepayre thy herte to receyue¹ within the thy
4 lounge lorde. & nat only thys, prepare the before thy *communyon* /
but also maynteyne & kepe the after the receyunge of thy sayd holy
sacrament in *that* same denocion, in as much as thou maist. For
thou oughtest to haue no lesse diligence than thou haddest afore.
8 For the good and dilygent keyunge of thy soule after the receyuyng
of *the* blessed sacrament is a good preparacion to obtaine the more
great grace. And they *that* so do nat, shewe them selfe greatly euyll
disposed / whan they habandowne them selfe so soone & so largely
12 to outwarde solace / & inwarde pleasures. wherfore kepe *the* from
great brute & spekinge / & abide in *the* secrete graces & frutes of thy
god, for thou hast hym *that* all *the* worlde may nat take away / & I
am he to whome thou oughtest to gyue *the* by suche maner *that* from
16 hensforth thou liue nomore in thy selfe, but in me only.

¶ Howe the deuout soule ought effectuously withal his
herte to be vnicht vnto Iesu crist. Cap. xiii.

20 **O** Lorde, who shall yelde vnto me that I may fynde the sole / and
that I may open to the all my hert / & ioy with *the* as my pore
soule desyreth, and that here be no creature to beholde me, but thou
alone to speke to me / & I to the, goode lord, as of custome one
frende speket to a nother secretly. hereof I desire & praye the,
24 lorde iesu, to thende *that* I may fully be vnyght vnto the, & with
draw my hert from all other creat thynges, that I may *the* soner lerne
the eternall² & heuenly thynges by *the* meane of *the* receyninge of this
holy sacrament. Alas, my good lord, whan shal I be vnicht &
28 gadred all hole in *the* / & vterly forgete my selfe? thou arte in me
& I with the, & thus assembled make vs dwell to geder, I pray thee.
truly thou arte my chosen & beloued lorde / ³and it hath pleased thy
benigne grace to be inhabited in my soule all the dayes of my lyfe.
32 Thou arte my peseable well, in whome ys souerayne peas & true rest;
without the there ys no thinge but labour / sorow / & infinite misery.
Thou, my god, art closed & hyd in connecl of thy famyliars, whiche
be nat comune to the euyll folkes. ¶ But thy familiar spekyng is
36 with *the* meke & symple folkes. O lorde, howe good, benigne / &
swete ys thy spirite, whiche, to the ende thou maiste shewe vnto *the*
sonnes & chyldren thy swetnes, hast vouchd saue to refressh thym
again, & gyues to theym refeccyon of thy ryght swete brede de-
40 scended frome heuen. Certeynly there ys none other so great a
nacion, lackynge cristis feithe, that hath their godis so nere vnto them
as thou arte, our god / & lorde, to all thy feithfull crysten people, to
whome thou gyuest thy blessed body to ete for theyr dayly comforte /

¹ *Orig.* 'receyue.'² *Orig.* 'eternall.'³ leaf 14, verso.

& to reyse theyr hertes to hyghe celestyall thynges. O what other folkes be there so noble as be the cristen people, or what creature is there so stro[n]gly beloued vnder heuen as is the deuoute soule in whom god entreth & gyueth fedinge with his owne glorious flesshe & 4 blode. O grace inestimable & merueylous worthynesse. O loue without mesure, syngulerly shewed vnto man. But what shall I yelde vnto god / & werwith shall I recompence this so great grace & charite? Truely there is no thinge I may gyue more agreable to his 8 mercy than to ioyne my herte perfityly vnto hym. And whan my soule shalbe perfityly vnicht with hym, Than shall my inwarde parties ioy. And thanne my lorde will say vnto me: If *thou* wilt be with me, I will be with the. And I shall answey hym: blessed 12 lorde, I beseeche the, dwell with me, for all the desyre of my herte ys to be with the inseparable without departynge.

¶ Of the brennyng desire that some creatures haue in
the blessed¹ body of our lorde Iesu crist. 16

Cap. xiii.

O Lorde, howe great is the multytude of thy swetnesse / which thou hast hyd for them that drede the. whan I ²remembre me of many deuoute persones that haue come to this thy holy sacrament 20 with so great feruent affeccyon / & deuocyon, I am than many tymes in my selfe confused / & haue great shame that I goo vnto the aulter and table of that holy communyon so rudely, with so colde deuocion / & am so drye without affeccyon of herte / I am abasshed that I am 24 nat all hole inflamed in thy presence / & so strongly drawen / & establisshed as many good deuoute persones haue ben / which by the great desyre of this holy sacrament, & sensible loue of herte, might nat conteyne ne witholde them from wepyng / But effectuously 28 with mouthe / herte / & body came vnto that good lorde / as to the lyuyng fountayne of all bountye / & may nat attayne to fulfill theyr hungre / but if they take thy holy body which they so desyrously / effeccionally / & spiritually may receyue / O true / & benygne feythe 32 of them, that preuably sheweth the ornament of thy holy presence / To them is verely known theyr god in brekyng of brede / which brenneth and broyleth so strongly the herte of them in the loue of Iesu Cryst / certeynly suche affeccyon / deuocion / and vehement 36 brennyng loue is farre from me. O good, swete & benygne Ihesu, be vnto me pyteous / and redy to gyue and graunt to thy poore begger somtyme to fele a lytell of that hartely loue and affeccyon in the receyuyng of thy holye body / to the ende that my feythe may 40 be more ferme & my hope more perfight in thy bountye / and my charyte somtyme so perfightly inflamed that I may expertyently haue the heuenly manna that neuer may fayle / I knowe certeynly the

¹ *Orig.* 'blehed.'

² leaf 15, *sig.* C. iii.

myght of thy mercy may lende me thy grace so moche desyred, and
 vysyte me br[e]hnyngly with a brennyng spyrte, whan the day of
 thy good pleasure shall come / And though I be nat inflamed with so
 4 great desyre of thy speecyall deuoute thynges / yet haue I desyre by
 thy grace to be inflamed with that brennyng loue, Prayinge the,
 good lorde, that I may be made partener with all such thy feruent
 louers / & that I may be nombred in theyr deuout company. Amen.

8 ¹¶ How mekely thou oughtest to beseeche the grace of
 deuocion and to renounce thy selfe. Ca. xv.

IT behoueth the instauntly to seeke the grace of deuocyon, and to
 aske incessauntly, to abyde it pacyently / feythfully / ioyously to
 12 receyue it / and mekely to conserue, & with that studiously to remytte
 vnto god the tyme & the maner of his souerayne vysitacion / vnto
 the tyme his pleasure be to come vnto the / & principally thou
 oughtest to meke the / when thou felyst but lytyll deuocion within
 16 the / &, for all that, thou oughtest nat to let thy selfe to fall / or
 sorowe to moche inordynatlye / For full often our blessyd lorde in a
 short moment gyueth the which before he hath longe tyme denyed /
 Also somtyme he gyueth at the ende of prayours that he dyd deferre
 20 at the begynnyng of the same / If alwey grace were so soone gyuen
 that a man might haue it at his wyll or wysshe / hit shulde nat be
 easely borne of a weke & imperfecte soule / And therefore in good
 hope & meke pacyence the grace of deuocyon oughte to be abyden, &
 24 thou oughtest to impute it vnto thy selfe & to thy synnes, when it is
 nat gyuen vnto the, or when it is seerely taken away from the. some
 tyme a lytyll thyng it is that may let or hyde thy grace, if that may
 be called litell that letteth so great auayle. But be it lytell or great,
 28 if thou take that same away & perfytely ouercome it, thou shalt
 obteyne that thou desyrest or incentyent that thou with all thy
 herte hast gyuen thy selfe to god. And therefore seke nat this nor
 that at thy pleasure / but put the hole in the handes of god, and
 32 thou shalt certenlye fynde thy selfe vnyght vnto hym / and in great
 peace of thy soule / For ther ys nothyng / that oughte to be so
 sauery & plesaunt / as is the pleasure & dyuine wyll of God. Than
 who so euer lyfteth vp his entent vnto god with a symple perfecte
 36 hert / so voyde hym & make hym naked from all disordynat loue or
 pleasure to any creat thynges of all the worlde, he is moost mete to
 receyue the gyfte of deuocyon / for oure lorde gaue his blessyng
 there where he founde the vessels clene & voyde / And the more
 40 perfytely that any renounce, mortify, despyse / & contempne them-
 selfe and all the lowe thynges / the ²soner grace shall entre & copi-
 ously abound, so that he shall fele his hert lifte vp as though it were
 set in a freedom, & then he shal se his hert largely haunde, &

¹ leaf 15, verso.

² leaf 16.

meruelously Ioy with in hym selfe, for that the hand of god shalbe ouer hym & he shall submitte hym perpetually into his holy handes. And so shall the man be blessed that secheth God with all his herte & his soule shal [not] be taken in vayne werkes. But suchie one cer- 4 teynly in the receyuyng the holy body of Iesu Criste meryteth & deserueth the grace of deuyne vnyon vnto god.

¶ For he beholdeth nat only hys propre deuocion / & consolacion, but the great honoure & glory of god. 8

¶ Howe we ought to shewe our necessites vnto iesu crist & aske hym benygne grace. Cap. xvi.

O Ryght swete & most beloued lorde / whiche I nowe desire to receyue, Thou, good lorde, knowest the sykenes of soule & 12 necessity *that* I suffre, In what euylles / & vyces I slepyng am put, Howe often greued / temptyd / troubled, & dyssolute. I come vnto the, Lorde, to haue consolacion & comfort. I speke to *the*, lorde; *thou* knowest all my secrete & inwarde thoughtes, whiche be 16 manyfeste / & open vnto the. It is thou only that perfectly mayest helpe me, for *thou* knowest what vnto me necessarye, & of what goodes aboue all other I haue mooste nede.

¶ Albeit I am poore in vertue, alas, yet, mercyfull lorde, beholde 20 me beyng here before the, pore & naked, demaundyng pyteously thy swete grace & mercy. And geue thy pore begger, *that* dyeth for hunger / some of thy heuenly refeccion, & chafe my colde herte with the brennyng¹ flame of thy loue. And illumyne me that am blynded / 24 and maye nat see, with that clerenes of thy presence. ¶ Take a waye from my thought all the erthely and inwardely thynges, & turne theym vnto me, & make me thynke theym foule and bytter and all greuous & contrarye thinges vnto me. 28

¶ And they that maye please the, I may take also in pleasure. 2 And all erthly creat thynges to haue in oblyuion / & redresse my herte towardis the in to heuen. And late me nat wauer nor erre vpon erthe, but thou only to be my swetnesse & consolacion, my mete & 32 drynke, my loue & all my ioye / so *that* my will be chaunged, enflamed, & brenne all vnto the, So that I may be made a spirite & inwardly vnicht vnto the by grace / & brennyng loue. & suffre me nat, blessed sauour, to deperthe frome the fastyng & drye with 36 hunger & thurst, but do with me mercifully as often as thou hast done meruelously in thy holy seruantes. what meruele is it vnto me that am not all enflamed in the / seyng that thou art the brennyng fyre alwey illumynyng and lyghtnyng the vnderstandyng of thy 40 creatures.

¹ *Orig.* 'brenuyng.'

² leaf 16, verso.

¶ Of the brennyng loue & great affeccion that we shulde haue to receyue our sauour crist iesu.

Cap. xvii.

- 4 **O** Lorde god, in souerayne deuocion, brennyng loue / and al
feruent affeccion of herte, I desyre, as many other holy / and
denoute persones haue desyred, to receyue, whiche hath ben greatly
8 pleasaunt vnto the holynes of their lyfe by great deuocyon. O my
god and eternall loue, and my eternall felicyte, I by ryght greate
desire wysse to receyue the as worthely / and as reuerently as euer
dyd any of thy holy seruauntes. All be it that I am nat worthy to
haue so greate felynge of deuocyon, yet offre I vnto the thaffeccions
12 of my herte as verely as though I had all the brennyng & flamyng
desyres that they had. Also I gyue and offre vnto the in souerayne
reuerence / & veneracyon, all that a good debonayer herte may con-
teyne. And wyll nat nor couete to reserue any thyng to my selfe,
16 but offre and make sacryfice vnto the with fre / and perfyght will my
selfe with all my goodis. Lorde god, my creature & redemer, thys
day I desyre to receyue the with suche affeccion / reuerence / prais-
inge / honour, worthynes / and loue, & suche feith, hope / & puryte as
20 thy right holy moder and glorious virgyn Marye conceived the, whanne
she answered ¹mekely & deuoutly vnto thaungell that shewed vnto
hir the holy mistery of the incarnacion of the, the sonne of god, ¶ Se
here the hande mayde of god / so be it done as thou hast said. and
24 the right excellent precursor, seynt Iohn Baptyste, that with great
Ioy sprange in thy presence by inspyracion of the holy goost, thanne
beyng within the wombe of his moder, And afterwarde beholdyng
the, Iesu, walkyng mekely amonge men, he greatly mekinge hym
28 selfe to the same with a deuout mynde sayde: The frende of the
spouse standeth and harkeneth and with comforte Ioyes for to here
the voyce of the spouse / And so I wische to be enflamed with great
and holy desire / & with all my herte present me vnto the, and for
32 that I gyue and offre vnto the for me / & for all theim that be recom-
manded vnto my prayers, all the Iubylacions of deuout hertis with
brenninge affeccions, that excessyue thoughtis, the hye & spirituall
illuminacions / & the heuently vicioues with all the vertues / & prais-
36 ynges, as well celebrate as to be celebrate, of all *the*² creatures of
heuen and erthe, to thende that thou, lorde, be worthely prayed &
perpetually glorified of all creatures, besecheyng *the*, lorde, to receyue
my prayers & desire of thy infinite benediccions and praisynges with-
40 out ende, whiche rightwisly be due vnto the afther the greate habund-
aunce and multitude of thy inestimable magnificence. And so my
desyre is to yelde vnto the at all houres and all momentis of tyme /
and so I desyre & beseche all the heuently spirites with all feith^h full
44 cristen creatures for to yelde vnto the praisynges with effectuous

¹ leaf 17.

² *Orig. that.*

prayers. all the vniuersall people prayse the. All generacions / and kyndes magnifie thy¹ holy and swete name in great Ioye / & brennyng deuocion, and that they that celebratys that ryght hye and hooly sacrament / & receyueth it in playne feythe and great reuerence and deuocyon, may merite towardis the / and fynde grace & mercy. And for me, wretchede synner, I mekely beseche the, whan I shall haue a tast of that swete vnyon / & deuocion so moche wisshed and desired, that I may be fullfylled & fed so meruelously at that heuenly and holy table, that at my² departyng from thens, thou, good lorde, will haue me, pore sinner, in thy pyteous remembraunce.

¶ That a man shulde nat be to curious a inquisitor of *that* holy sacrament, but a meke follower of crist iesu in submittyng his reason & felynge to the holy feyth. Cap. xviii.

IT be houes the to kepe the from to curious inqysicion of the *16* ryght profounde sacrament, if thou wylte nat be confounded in thy propre vyce / and drowned in the deppeth of opynyons. For he that wyl inquire of the hye maiestye of god, he shall anone be oppressed and thrust downe from the glory of the same. God may *20* open more than man maye vnder stande. The deuoute and meke inquisicion of truthe ys alway redy to be doctryned and taught. And yf thou studye to goo by the holy / true and entyer sentences of holy faders, it ys nat reprouable, but well to be prayed. And that *24* symplenesse ys well to be prayed, that leueth the wayes of difficulties / and questyons / and goeth by the playne / and ferme pathe of the commaundementes of god. Many haue lost theyr deuocyon in sechyng so besily the hye inspekeable thynges. *28*

¶ It ys ynoughe to demande of the, fast feythe, pure / and clene lyfe, and nat the hye and subtyll profounde mysteryes of god, for yf thou may nat comprehend and vnderstande that / that is within the, howe mayste thou thanne vnderstande thynges that be aboue the? *32* Submytte the thanne mekely vnto god & all thy vnderstandyng to the feythe of holy churche / and the lyght of true science shalbe gyuen vnto the, as shalbe to the moost necessarie and profitable. Some be greatly tempted with the feythe of that holy sacrament, but *36* that is not to be reputed vnto theym, but rather vnto that cursed ennemye the fende. And for that lette not thy good wyll / nor dyspute nat in thy thoughtes, nor answer nat to the doubtes that the ennemye of helle bryngeth before the / but fermely trust in the *40* wordes of god, and beleue in sayntes, and holy prophettes, and than shall that cursed ennemye soone fle from the. It is often profitable that the scruauntes of god suffre / and sn³steyne suche assautes / For

¹ *Orig.* 'the.'² leaf 17, verso.³ leaf 18.

the enemye tempteth nat the myscreauntes / and vnfeythfull people /
 nor also the great synners that he surely holdeth and possessedeth / but
 he tempteth / traunyleth / and turmenteth in dyuers maners / the
 4 good feythfull & cristen creatures. And therefore kepe the alwayes
 with meke true feyth / and doubte the nought / but come vnto this
 holye sacrament with lowly reuerence / And that thou mayst nat
 vnderstande, commytte it vnto almighty god / for he shall nat dis-
 8 ceue the / but he shall be dysceyued / that to moche trusteth in
 hymselfe / God walked with the symple people and shewed hym
 selfe openlye vnto the meke / He gaue vnderstandynge vnto them
 that were poore in spyrite / And he hyd his grace and secretes from
 12 them that were proude / high and curious. For the humayne reason
 may lyghtly erre and be disceyued, but the true feyth may neuer
 deceyue nor fayle. All reason and naturall inquysycyon ought to
 folowe the feyth / withoute farther reasonynge. ¶ Fast feyth and
 16 true love surmounteth all curious inquysicion / pryncypally in this
 mater / and marueylously openeth to vnderstandynge in secrete maner
 of this holye and right excellent sacrament. O eternall god and
 without mesure of myght / & bounte, which hast made the infynyte
 20 great and wonderfull thynges in the heuen and erthe, whiche none is
 sufficyent to enquire / vnderstande or fynde the secretes of thy so
 marueylous werkes / and therefore they be called inestymable / for
 mannes reason nouthur may / nor can comprehend thy werkes / To
 24 whom, lorde god almyghty, be gyuen lawde and praysynge withouten
 ende. Amen.

¶ Thus endeth the fourth boke folowyng Iesu Cryst & the contemp-
 nyng of the worlde.

¹¶ Inprynted at london in Fletestre at the signe of the Sonne by
 Wynkyn de Worde.

[Block.]

¹ leaf 18, verso.

NOTES.

THE following notes are appended for the purpose of answering questions which would almost necessarily suggest themselves to persons reading the versions now printed, and especially to those comparing them with the original. Much might be added to show more fully the sources from which some of Thomas à Kempis' sayings were drawn, and otherwise to illustrate the substance of his work; but this matter, however interesting, would be out of place here, and would more naturally be included in an Edition of the Latin text. See Hirsche's edition, *passim*; and Dr. Cruise's 'Thomas à Kempis,' pp. 188—194 and 312—320.

Page 1, line 1.—The proper title of Book I., as given at its beginning and end in the Autograph is 'Admonitiones ad spiritualem vitam utiles.' No title of the whole work is found in the Autograph.

2/21.—'Withoute the boke.' Lat. 'exterius.' This is one of the passages where the language of the *Imitation* has a Dutch character, betraying the nationality of the author. "If a Dutchman wishes to say that he knows a book by heart, he says 'van buiten,' that is, *outside*. Now we find the author of the *Imitation* turns this phrase into Latin—barbarous, no doubt, but a literal translation—as follows: 'Si scires totam Bibliam *exterius*.' This expression is untranslatable into French or Italian; it must be rendered by a paraphrase." Cruise, *op. cit.*, p. 182, from Malou, *Recherches Historiques et Critiques sur le véritable auteur du livre de l'Imitation de J. C.*

4/7.—'Lone to not be knowen.' Lat. 'ama nesciri.' These words are from S. Bernard, *Serm.* 3, in *Nativ. Dom.* 'Tu ergo qui Christum sequeris, absconde thesaurum. Ama nesciri, laudet te os alienum, sileat tuum.'

4/26.—'What charge is to us of generale kyndes and speciale kyndes?' *i. e.* What concern have we with (logical) genera or species?

4/30.—'pat is þe bigyanyng þat spekiþ to us.' See Gospel of St. John, viii. 25, where the Vulgate has 'Principium, qui et loquor vobis.'

6/28.—'Excusid by infirmite.' Apparently the translator has separated 'et dicitur' from 'creditur,' and joined it with 'ita infirmus sumus,' the latter being taken as the formal phrase by which evil acts are habitually excused by those who report them.

6/31.—'Herto.' Lat. 'ad hanc,' scil. sapientiam. The sense is destroyed by the omission of the sentence which precedes in the Latin.

24/1.—'Oon seide,' *i. e.* Seneca in *Epist.* vii.

31/25.—Here a sentence in the Latin is left untranslated.

41/20.—‘Preise litel þinges withoute furþe.’ ‘Peise’ ought rather to be expected, as the Lat. is ‘ponderare.’

44/19.—‘Idel conscience.’ Apparently an error for ‘evil conscience. Lat. ‘mala.’

50/15.—‘Seint laurence ouercome þe worlde wiþ his prest.’ This sentence has been supposed to contradict the passage in Maximus of Turin, Homil. LXXIV, on which it is founded—‘quia non ipse [Laurentius] mundum cum suo Sacerdote [Sixto, or Xysto] pariter vincebat.’ But I do not think so; that passage referred to the first feelings of Laurence on hearing of the approaching martyrdom of Sixtus; the words in the *Imitatio* to his final triumph when he followed his friend to death.

50/29.—‘Slydeth (C. falleth) not upon consolacyones.’ Lat. ‘non cadit super consolationes.’ “The idea of not caring about a thing is expressed in Dutch as *not falling upon it*—‘Ik val daer niet op.’ Now we find the author of the *Imitation* adopts this precise phrase—Verus amator Christi *non cadit super consolationes*. Here again, his words are untranslatable into French or Italian.” Cruise, op. cit. p. 183, from Malou.

55/9.—‘His price is fro þe vttermest coost.’ This is a translation of Prov. 31, 10 (Vulg.), ‘procul et de ultimis finibus pretium ejus.’

60/17—63/72.—It will be observed that the titles of the Chapters given in the Contents of Book III. are not in every case identical with the headings of the Chapters. This will be seen by comparing the two in the cases of Chaps. xv., xlii., xliii., xliv., and xlix.

64/1.—‘Inwarde conuersacyon.’ An error for ‘inwarde consolacyon,’ the title found in the Autograph. See end of Book III. in the Old Version. ‘De interna conversatione’ is really the title of Book II, chap. 1.

66/18.—The Latin here sounds like a poetical quotation :

‘Erubescere, Sidon, ait mare :

Et, si causam quaeris, audi quare.’

The reference is to Isaiah xxiii. 4, where the Vulg. has ‘Erubescere, Sidon; ait enim mare, fortitudo maris, dicens, etc.’

70/5.—‘In to worldes of worldes’ is a version of ‘in saecula saeculorum.’

88/9.—‘Gode menne þat payed her dette of holy deþe,’ does not give the sense of the original, which is—‘qui tunc iusti erant et salvandi ante passionem tuam et sacrae mortis debitum caeleste.’ The rendering, it will be seen, is supplied in the text from C, as it is wanting in D in consequence of the loss of a leaf.

91/15.—‘It accountip delices to be under breiers.’ Lat. ‘esse sub sentibus.’ The reference is to Job xxx. 7, where we read in the Vulg. ‘esse sub sentibus delicias computabant.’

98/2.—‘þe shadowe of a gret name.’ Lat. ‘magni nominis umbra.’ From Lucan, Pharsal. I., 135. Also quoted by St. Bernard, Sermon. i., de circumcisione.

104/21.—‘Wherof euer it come, & take hir so as þouȝ,’ etc. ‘Hit’ might seem more natural here, but the reading in the text seems certainly to be ‘hir.’

105/28.—‘In excesse of mynde.’ Lat. ‘excessu mentis.’ Hirsche compares Vulg. Ps. xxx, 23; Acts x, 10; Acts xi. 5.

114/22.—The reference is to what is told of the Gibeonites in Joshua ix. 3—27.

115/30.—Lat. ‘septem tempora mutantur super me.’ Cf. Vulg., Dan. iv. 13.

119/2.—‘pan shal Iherusalem be serched in lanternes.’—Zeph. i. 12.

120/32.—‘pat holy soule.’ This was St. Agatha; see Act. SS., 5 Febr.

124/22.—‘Deþe shal be drawe (C. þrowen) down hodlynge.’ Cf. Vulg. Is. xxv. 8. ‘Praecipitabit mortem in sempiternum.’

130/7.—‘þe sete of þe reaume during in to worldes.’ Lat. ‘sedem regni in saecula’—words taken from Vulg. 1 Macc. ii. 57.

131/10.—‘þe opir day.’ Lat. ‘nudius tertius.’ Cf. Vulg. Gen. xxxi. 2.

133/7.—‘As saip meke ffraunceys.’ ‘S. Bonavent. Legenda S. Francisci, cap. 6.: Sed et verbum hoc dicere solitus erat (sc. Franciscus): ‘Quantum homo est in oculis Dei, tantum est et non plus.’—Hirsche.

144/13.—Here the translator apparently misread ‘roborare’ as ‘laborare.’

148/16.—Here the following words are left untranslated: ‘Minimus erit in mille: et peccator centum annorum morietur.’ They are taken from Vulg. Is. lx. 22, and lxx. 20.

178/10.—‘Those of the charter house’ are, of course, the Carthusians; ‘charter house’ is a corruption of ‘Chartreuse.’ Whom Atkynson intended by the ‘observaunts’ may be doubtful. If he meant to follow the Latin, it would refer to the Cistercians, but they do not seem to have borne that name; the ‘Observantins’ were a specially strict branch of the ‘Minors’ or ‘Minorites,’ i. e. the Franciscans.

195/7.—The Contents of Book III., as given at its beginning in the Autograph, are not translated by Atkynson.

252/18.—‘Reteyneth me by lokyng of thy loue.’ App. = ‘impedes me in the contemplation of thy love.’

259/1.—The title of Book IV. in the Autograph (in which it is *third* in order of the four Books) is ‘Devota exhortatio ad sacram communionem.’

275/13.—The two tables here refer to Ezek. xl, 39.

GLOSSARY.

A. or M. implies that the word to which it is annexed occurs, in the sense given for it, only in Atkynson's Translation or the Lady Margaret's. When these letters do not appear, the word occurs in the Old Version.

abide, to wait for, expect.
accende (A.), to kindle, set on fire.
accepte, accepted, acceptable.
acombred (A.), encumbered.
adinventions, inventions, devices.
affecte, effect (in A. = affection).
affectuously, earnestly, lovingly.
a fire = on fire.
afore, before.
agaynstande (A.), to withstand.
agre, to agree.
alegians, aleriannee (A.), alleviation.
allectyues, inducements.
alonly, only.
alyaunce, covenant. Lat. 'foedus.'
alyene, v. to alienate, estrange.
among, adv. sometimes.
amonysshe, to admonish.
amynable, lovable (of things).
amychty (A.), almighty.
and = (in many places) *an*, if.
anenst (*anempst*), in presence of.
 Lat. 'apud.'
anker, ankour (A.), anchorite.
ankeres, female anchorite.
anoeyeth, hurts.
anourne, to furnish, equip.
apostata (A.), apostate.
araie, v. to prepare.
arayse, to raise up.
arrecte, to attribute.
arted, constrained. Lat. 'artatus.'
aryfied (A.), dried up.
ascape, to escape.
ascertained, certain, satisfied (of a thing).
ascriue, to ascribe.

IMITATION.

assemble (A.), to make like.
assoil, assoyle, to solve.
astate, estate.
astonyenge, sb. astonishment. Lat. 'stupor.'
attend, to attend to, dwell on.
attendaunce, attention.
auctour, author.
auter, altar.
ayayle, sb. gain, advantage.
avidious (A.), desirous.
avoide (A.), to put away.
ayen (*ayenst*; *ayeins* in C.), prep. against.
ayensay, to gainsay, contradict.
ayenseier, gainsayer.
ayenward, on the other hand.
be, sb. a bee.
be, as p. part. of v. 'to be.'
bchap (A.), to happen.
behofull, expedient.
beholding, sb. regard.
bekenynge, beckoning. Lat. 'nutus.'
belapped (A.), surrounded.
ben, been.
bere out, to drive out.
bering, behaviour. Lat. 'gestus.'
bescke (A.), to beseech.
besene (A.), provided.
beshine, to irradiate.
bested (A.), circumstanced.
bestly, animal.
besy, busy, anxious.
beute, beauty.
bilere, belief.
birden (*birdon*, *burdoon*), burden.

U

bisenes (*besynes, besynesse*), anxious thought. Lat. 'sollicitudo.'

bitake, to deliver.

blaundisshe, to flatter.

blend, to blind.

boistously, coarsely.

bonyte, goodness. Lat. 'bonitas.'

borde, board, table.

borne, born.

brad, broad.

breiar, briar, thorn.

brenne, to burn.

brenyng, burning.

bronde, sb. brand.

brute, sb. bruit, noise.

bryse, to bruise.

but (*but if*) = unless.

byhiche (C.), to promise.

by time = betimes.

caitiff, captive.

can, to know, to be able.

cas, case.

cauteille, wile, trick.

cautelous (A.), crafty.

cenobics, religious communities.

ceraphyns (M.), seraphim.

ceryousnes (M.), anxiety.

cesse, to cease.

charge, care, concern.

charge, to care for. Also (M.), to load, burthen.

chusc, chose. Pret. of *chese*.

chere (*chiere*), face.

chese (*cheese*), to choose. Pret. *chase* (*chace*).

clarefy, to clear, justify.

claustral, belonging to the cloister.

clepe (A.), to call.

clerte, clearness, brightness.

clippe (*clepe* D.), to embrace.

clippinge, sb. embrace.

coarted, straitened. Lat. 'coartatus.'

collacion, bringing together, comparison.

coluer, a dove.

commenyng (A.), communing, conversation.

complenysshe, to fulfil, complete.

compunct, repentant.

conceyt, conception, idea.

conditoure (M.), founder.

condynte (M.), to conduct.

condygne (A.), worthy.

conferme (M.), to conform.

conged (C.), dismissed, let go.

konnyng = *konnynng*, q. v.

conteyne, to restrain.

contrariouse, opposition, obstruction.

coost, *coste*, coast.

correcte, corrected.

correpte, rebuked, censured.

cote, a cot, cottage.

coudist, knewest.

covered (M.), recovered.

councell, to consult, seek advice.

covenable, suitable, convenient.

covetyse (A.), cupidity.

crome (M.), crumb.

cure, care.

customable (A.), customary.

dar, to dare.

debonayer (M.), affectionate. Lat. 'pius.'

dedignation, disdain.

dedly, mortal.

deed (*dede*), dead.

defaute, defect, fault.

defaile (A.), to fail.

defoil, to defile.

delate (A.), to dilate, enlarge.

delices (C.), delights, luxuries.

deme, to judge.

depart, to separate.

derly, dearly.

deserre, to be of service.

desiderable, desirable.

despecte, despised.

despice, to despise.

diffinicion, definition.

diffinyte, defined.

dignacion, deigning.

dirk, v. to darken.

discens (A.), ? descents.

disclaundre, to slander.

discorde, v. to differ, to be at variance.

discourse, sb. running about.

disparclod (C. *disparpled*), distracted, dissipated.

distrail, distracted.

districcion, strictness, severity.

do (M.), to celebrate (mass).

do, as p. part. of v. 'to do.'

do fle = make to flee.

doctrice, teacher.

doctryne, v. (M.), to instruct.
done, judgment, doom.
done, 3d. pl. pres. of 'do.'
doon, p. part. of 'do.'
doutely, doughtily, bravely.
drad, dreaded.
draf, refuse. Lat. 'siliquac.'
dredful, timorous.
dresse, to direct.
duete, duty, obligation.
duresse, hardness, constraint.
dygne (A.), worthy, deserved.
dymysshed (168, 19), app. dismissed.
dyserased (A.), cracked.

effection, affection.
effectuously (A.), affectionately, long-
 ingly. Lat. 'desideranter.'
egall (A.), equal.
either of other=one of another.
elecion, elation.
elles, else.
eloyne, to remove to a distance.
embrace, to kindle, inflame.
encrese, to increase.
enform, to form, shape, train.
enly. See *inly*.
enserche, to search into.
enstreit, to straiten.
entencioun, aim, object.
entend=intend, q. v.
entre, entrance.
entreat, to treat. Lat. 'pertractare.'
entriked (*intriked*), involved.
eny, any.
erende, a business, affair.
ernes, sb. earnest.
eschue, to avoid.
ese, ease.
even, equal.
euenly, equally, with equanimity.
esynghes (M.), eaves (of a house).
exaudible, capable of being heard.
excepcon (for 'accepcion'), accepta-
 tion.
exchue, to avoid. Also, to drive
 away. Lat. 'fugare.'
excusation, excuse.
execute, to attain. Lat. 'assequi.'
exercitate, exercised.
exponnd (A.), to expose.
exteme (A.), to esteem.
exte, stripped, divested.
ey (*ya*), interj.=oh! Lat. 'eja.'

fadres, fathers.
faityng, failing, defect.
faute, to fail.
feblysshe, to enfeeble.
feder, feather, wing.
feire, adj. fair.
feloushiped, associated.
felowce (*folowce*), companion.
fend, enemy, friend.
fer (*ferre*), far, distant.
ferre, v. to affright.
feriall (days), ordinary, as opposed
 to 'festiuale.'
fest, feast, festival.
feyne (129, 13). The word seems
 wrong; it is due to a later hand.
ffraunceys, (St.) Francis.
ficche, to fix.
fixe, fixed.
fle, to flee.
floure, to flourish.
folily, foolishly.
foluyngly, consequently.
for, conj. inasmuch as.
forboden, forbidden.
force (*fors* A.), to care.
fordo, to put away.
forsayd (A.), aforesaid.
forthwarde (A.), outwardly.
foryete, to forget.
fraccion (A.), breaking.
frely, gratuitously.
frivoles, trifles, vanities.
fro, from.
fruibly, enjoyingly.
fruisshie, to enjoy.
fruytuously, fruitfully.
fundement, foundation.
furthe, forth.
furtherizt, straightforward.
fyle (A.), to defile.

gadre, to gather.
gate, got.
gaynstande, to resist.
geste, guest.
glade, to gladden.
guare, snare.
gode, good.
godly, divine.
gon by=passed through.
ghostly, spiritual.
greable, agreeable.
gret, great.

gretche, *grucche*, to murmur.

greuys (A.), griefs.

groundeles, unfathomable.

'abyssalis.'

groundely, radically.

grucche. See *gretche*.

grynnys, snares.

habitable, dwelling.

habundant, abundant.

had, held, esteemed.

halse, to embrace.

han, 3d. pl. pres. from 'have.'

hap, to happen.

hartely (*hertly*), heartily, earnestly.

haunted, practised. Lat. 'exercitatus.'

havedo (143, 30), app. = 'have done,' a formula of encouragement to new action. Lat. 'eja.'

hear, hair.

hedily, headforemost.

hedlynge, headlong.

hele, to heal.

hem, them.

her, their.

here, v. to hear.

heremyte, hermit.

hernys, corners. Lat. 'abscondita.'

(See Mayhew and Skeat, *Dictionary of Middle English*, s. v.).

hertly. See *hartely*.

hidels (C.), hiding places, secret things. Lat. 'abscondita.' (See Mayhew and Skeat, s. v.).

his = its.

holsom, wholesome.

holy, adv. wholly.

hony come, honey-comb.

hool, whole, entire.

hostye, a sacrifice.

humyle (A.), to humble.

hye, high.

hyre, gain.

idel, vain, empty.

implicament, entanglement.

implic, to involve, entangle.

importable, unendurable.

importune, adj. too eager.

incende (A.), to inflame.

inconcussyd, unshaken.

indepartable, inseparable.

indisciplinate, undisciplined.

Lat.

indue (A.), to clothe.

indurable, not lasting, transitory.

inflammate, inflamed.

infound, to infuse, pour in.

in gree = agreeably, gladly.

in haste = in a short time, soon.

inhaunt, to frequent.

in idell = in vain.

inly, *enly* (A.), internal.

in maner = in some way or degree.

Lat. 'quodam modo.'

instore of = to supply with.

intelleccyon (A.), understanding.

intend, to attend to, seek.

intently, earnestly.

intermyt of = to interfere with.

intranslatable, that cannot be crossed.

intriked. See *entriked*.

japes, follies. Lat. 'ineptiae.'

kele, to cool.

kike, to kick.

kinde (*kynde*), adj. grateful.

knizt, young soldier. Lat. 'tiro.'

knizthode, army, warfare.

knouleche, v. to acknowledge.

konnynng (*kunynng*), knowledge.

kosse, sb. kiss.

kutte (*kytte* A.), to cut.

kynde, nature.

kyndenes, gratitude.

laboresly, laboriously.

laborose, laborious.

lad (*ludde*), led.

lafte, left.

largenes (M.), bounty.

lasse, less.

lasse, v. to diminish.

lawche, to laugh.

lazar, Lazarus.

leche, physician.

lecture, reading.

leful, lawful.

lengere, longer.

lese, to lose.

lesson (A.), reading.

lest, least.

lesyng, falsehood.

lette, hindrance.

lette, v. to hinder.

lettur, literature.

lenke, lukewarm.
leue, to leave.
leue (*lyene* C.), to believe.
lever, more willingly, rather.
leyser, leisure.
liche, like, alike.
lifte, adj. left. Lat. 'sinister.'
lyzt, easy, slight.
lyztly, easily, readily.
lyztlier, easier.
lokynq, countenance.
long, to belong.
longanimyte, long-suffering, patience.
lose, loose.
lose, v. to loosen.
lothe, hateful.
lonely, that ought to be loved.
lyne=*lyen*, 3d. pl. pres. of v. to lie (*jacere*).
manly, adv. courageously. Lat. 'viriliter.'
margarite, a pearl.
marmayden, mermaid. Lat. 'Siren.'
maugre, in spite of.
Mawdeleyne, Magdalene.
me=Germ. *man*, French *on*. Thus Lat. 'vivitur' is rendered 'ine lyveth.' (See Grimm, *Deutsches Wörterbuch*, s. v. *man*.)
mede, meed, reward.
medewe, meadow.
mediate (A.), conducive.
medled, mixed, communicated.
mcke, v. to humble.
mell (A.), to meddle.
mene, to mean.
meritory, meritorious.
mery, pleasant.
meue, to move.
miseracion, pity, mercy.
mo, more.
modere, to moderate.
monisse (A.), to admonish.
mornyng, mourning.
morwe, morrow.
mote, may (in wishes and aspirations).
move, may, be able.
moyster (M.), moisture.
mundfye (M.), to cleanse.
myke, meek.
myrchin, a nun. Lat. 'monialis.'

myscreant, unbeliever. Lat. 'infidelis.'
mystred (168, 35), app. busied itself.
namly, especially, at least.
naturely, naturally.
ne (A.), nor.
nedful, needful, necessary.
nedys, sb. needs.
nedys, adv. necessarily.
ner, nor.
ner, adj. nearer.
ner the later=nevertheless.
nobleied, ennobled. Lat. 'insignitus.'
noblesse, nobleness.
noieth, hurteth.
noon, none.
northen, adj. north, northerly.
note (= *ne wote*), know not.
nouyt, v. to annihilate.
nouytines, nothingness.
nouth, neither.
noyce, noise.
noye, to hurt.
noyous, hurtful.
nye, *nyze*, v. to come near.
o (*oo*, *oone*), one.
observaunts (A.), ? Observantines, the more rigorous Franciscans.
of the newe=anew.
one, v. to unite.
oneked, unity.
on lyue (A.)=alive.
onys, once.
opinate, supposed.
opteyne to (A.), to attain.
ordinate, well-ordered, duly regulated.
otherwhiles, at times.
outake, to except.
over all=everywhere. Lat. 'ubique.'
over even=beyond evening. Lat. 'serotina.'
overthwart, perverse.
ove, ought.
ovte, ought.
paissible (A.), capable of being weighed.
pall, a garment.
parfit, perfect.
partie, a part.

- passion*, suffering.
pease (*pese* ; *payse* A.), to appease,
 pacify, satisfy.
peise (*peyse*), to weigh, consider.
peisable, peaceful.
penaly, painfully.
perce, to pierce.
perseverable, lasting.
pershid, perished.
perslyn (we), perish.
*pershyng*e, piercing.
persshe, to pierce.
pes (*pees*), peace.
pese. See *pease*.
peyne, punishment.
piere, peer, equal.
pite, pity.
plaine (M.), full.
pleinly, altogether. Lat. 'plane.'
plenerly, fully.
plesaurice, pleasure.
pleyne, to complain.
point, a moment.
possed (M.), to possess.
pouer, poor.
poule, (St.) Paul.
praise (A.), to appraise, estimate.
pres, press, crowd.
preise, to praise.
prelate, a superior, person set over
 others.
prentes, prints (of a wound). Lat.
 ' *stigmata*.'
preponder (A.), to prefer.
prest, priest.
pretend, to seek, aim at.
preue, to prove, try.
preueably, demonstratively.
preuent, prevented.
preuer, prover, trier.
preuide, to foresee, provide.
principale, principle.
prive (*pryue*), to deprive, take away.
prinetes, privities, secrets. Lat.
 ' *arcana*.'
procoutour, procurator. Comp. our
 ' *proctor*.'
promission, promise.
promitte, to promise.
proper, one's own.
propre exquision=self-seeking.
propre loue=self-love.
propre truste=self-confidence.
proprietaries, self-seekers.
pryue, adj. secret.
puluer (A.), dust.
purches (A.), to acquire.
putte to, to apply.
queme, to please, satisfy. Lat.
 ' *placare*.'
queres, choirs.
quicke, living.
quietacion (A.), quieting.
rad (*radde*). Pret. of 'rede' (to
 read).
rather, adj. earlier.
reaume (*reme*, *reume*), realm, king-
 dom.
recche, to reckon, care.
rechelesnes (A.), recklessness.
recordynge, remembrance.
redemptour, redeemer.
redresse, to turn, re-direct.
refund, to pour back.
relesse, to release, relax.
relented (M.), melted, liquefied.
renne, to run.
repreve (*reprer*), reproof, oppro-
 brium.
repreve, v. to reprove, reprobate.
rere, to rear, raise.
reteigne (*retoyne* M.), to retain.
rightwise, righteous. In M. 'right-
 wyse' translates 'sapientissimus.'
rometh (M.), room, place, office.
rote, root.
roton (A.), rotten.
roune, to whisper.
rue, to have pity.
sacreyd (M.), consecrated.
sad, serious.
sad, v. to settle, make steady.
sadly, seriously.
saf, save, except.
salutz (C.), salvation.
sat (C.), Pret. of 'sit,' to fit.
sauereley, with relish. Lat. 'sapide.'
sauoure, to be wise. Lat. 'sapere.'
 Also, to taste, to be savoury.
sclaunder, scandal, offence.
se, to see.
seche, to seek.
secretary, secret place.
secke, sick, infirm.
seruage, service.

set by = to value.
seuerly (119/19). Prob. = *saverely*.

Lat. 'dulciter.'

seure, secure. Lat. 'securus.'

seurte (*surete*), safety, security.

shende (C.), hurt.

shewyr, indicator. Lat. 'index.'

shreude, depraved.

shrewes, depraved persons.

shryuen, absolved.

shufte, to shift.

shul. Pl. of *shal* = shall.

signacle. mark, sign.

siker, secure.

singular, individual.

sit, to suit, befit.

sith (*seth* A., *sethen* M.), since.

sleeth. slays.

slugged (C.), sluggish.

sodenly, suddenly.

solacious, comforting.

sonner, sooner.

sool, sole, alone.

soot, sweet.

sorful, sorrowful.

sorice, scrow.

sotel (*sotell*), fine, subtle.

sothe, sooth, truth.

soune, to sound.

sparcle, a spark.

sped (*spedde*), set free, made ready.

Lat. 'expeditus.'

spelful, expedient.

stering, impulse. Lat. 'instinctus.'

sterre, star.

stie, to ascend.

stire (*styre*, *sture*), to stir, agitate,
 excite.

stonde, to stand.

stoon, a stone.

streizl, narrow, strait.

streted, straitened.

stretly, strictly.

strengere, stronger.

strengthe, to strengthen.

striple (*stryple*), scruple.

subiectiue, submissive.

sue, to follow.

suget (*soget*), subject.

suudre (C.), sooner.

supportacion endurance, toleration.

suspect, suspicious.

syke, sick.

syker, secure.

syngulere, several, individual.

swage, to assuage.

swoluryd, swallowed.

table (A.) used as translation of
 'tabernaculum.'

tached (A.), ? attacked, or error for
 'cached.' Lat. 'deprehensus.'

take hede = to observe.

tallage (A.), taste, experience.

turie, to delay, retard.

temerary, rash.

tende, to spread, lay (snares).

thankefull (A.), grateful, agreeable.

the, thee.

then, than.

thende = the end.

thenke, to think, meditate.

tho (*thoo*), those.

thonke, to thank.

thorough (*thurgh*), through.

thou, though.

thour = the hour.

to, adv. too.

tofore, before.

togidre (*togidres*), together.

trove, to suppose, esteem.

truande (A.), truant.

trustely, confidingly.

turbacion, disturbance.

unarisid, unwarned.

unbelappe (254, 18), App. error for
 'belappe.' Lat. 'implicit.'

uncorenable, unfit, unbecoming.

undered (A.) ? lowered, kept down.

undoutably, unhesitatingly.

uneth (*unæthe*), scarcely.

unkynde, ungrateful.

unlusty (M.), dull, spiritless.

unpesed, disquieted.

unprouidid, unforeseen.

unsanory, foolish. Lat. 'insipiens.'

utter, enter.

unto, conj. (A.), until.

vacacion, freedom from distraction.

vailable, profitable.

valent (A.), adj. worth.

valour (*valure* A.), value.

very (*verry*), true.

vilete, vileness.

vityperable, censurable.

voide, superfluous, unnecessary.

voide, v. to empty. Lat. 'evacuare.'
volowing, swelling.
volupte, pleasure.
vouche saaf (save C.) = vouchsafe.
vyatour, wayfarer.
vyage (A.), journey.

wake, to watch.
wante (A.), to be wanting, absent.
war, ware (as in 'be war' = beware).
warde, to guard.
warly, warily, cautiously.
warness, wariness, watchfulness.
wauer, to wander.
waives, waves.
weike, weak.
wele (*well*), weal.
well, sb. fountain, source.
well, v. to flow.
welthe (M.), well-being, welfare.
wene, to think.
wey, to weigh.
weyle, to wail, deplore.
whan, when.
what = (sometimes) why.
where as = where.
whosomever, whosoever.
whoule, to howl.
wiztly, quickly. Lat. 'velociter.'
wise, sb. manner.
with in furthe = internally.

without furthe = outwardly.
withouten, prep. without; also adv.
 = outside.
wode, mad.
wonder, adj. wonderful.
worche, to work.
worlde, age. Lat. 'saeculum.'
worship, honour.
wost, knowest.
wote, know.

y, I.
yate, gate.
ydel, disengaged, at rest. Lat.
 'otiosus.'
yelar (C.), app. from Lat. 'zelator,'
 a zealous person.
yen (C.), eyes.
yerthe (C.), earth.
yet, v. to cast, pour.
yeve, to give.
ymplic = implice, q. v.
ympnes, hymns.
ymow, enough.
yolden, yielded.
yoven, given.
yren, iron.
yt, it.

zachee (M.), Zacchæus.

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